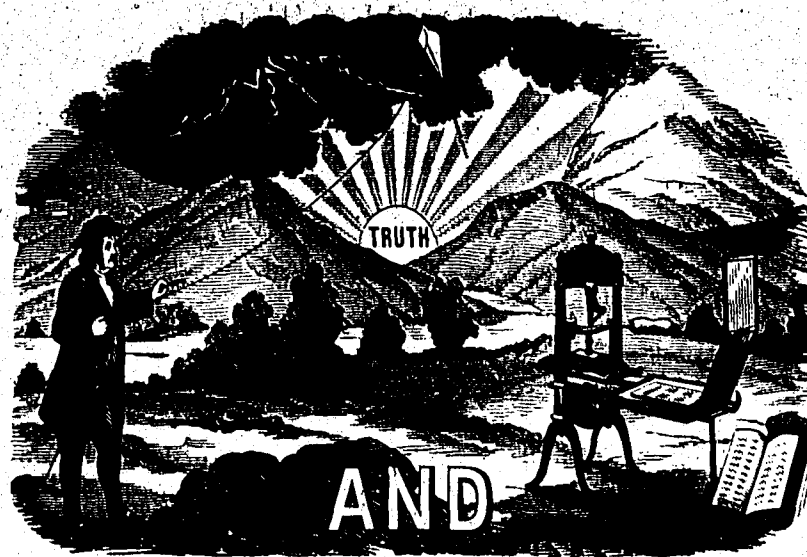


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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THE BELLS OF SHANDON.

It will be remembered that in our issue of Aug. 7, we published a very remarkable communication purporting to come from the spirit of Rev. Francis Mahony, through Alfred James, a noted magazine writer and author of the Roman Correspondence of the *London Daily News*. In closing his communication he said: "I was known when here as the author of a celebrated song, called 'The Bells of Shandon.'" In literary circles he was known by his *nom de plume* of Father Prout. It is not a little singular that of all his numerous writings, that he should have desired his name associated with the following beautiful poem; which, at the request of several correspondents, we are glad to be able to publish.—Ed.

With deep affection
And recollection
I often think of
Those Shandon bells,
Whose sounds so mild would,
In the days of childhood
Pile round my cradle
Their magic spells.

On this I ponder
Where'er I wander,
And thus grow fonder
Sweet Cuck, of thee—
With thy bells of Shandon
That sound so grand on
The pleasant waters
Of the river Lee.

I've heard bells chiming
Full many a time in,
Tolling sublime in
Cathedral shrine,
While at a glib rate
Bass tongues would vibrate
But all their music
Spoke naught like thine.

For memory, dwelling
On each proud swelling
Of thy bell, kneeling
Its bold notes free,
Made the bells of Shandon
Sound far more grand on
The pleasant waters
Of the river Lee.

I've heard bells tolling
Old Adrian's Mole in
Their thunder rolling
From the Vatican—
And cymbals glorious
Swinging uproarious
In the gorgeous turrets
Of Notre Dame;

But thy sounds were sweeter
Than the dome of Peter
Plings o'er the Tiber,
Pealing solemnly,
O! the bells of Shandon
Sound far more grand on
The pleasant waters
Of the river Lee.

There's a bell in Moscow;
While on tower and Kiosk O
In Saint Sophia
The Turkmen gels,
And loud in air
Calls men to prayer,
From the tapering summit
Of tall minarets.

Such empty phantom
I freely grant them;
But there's an anthem
More dear to me—
'Tis the bells of Shandon,
That sound so grand on
The pleasant waters
Of the river Lee.

—Father Prout, (Francis Mahony,) Dana's Book of Household Poetry, page 106.

THE CRUSADE AGAINST SPIRITUALISM.

The Katie King Imbrolio.

BY J. M. ROBERTS.

In our issue of July 17th, ultimo, in criticising Mr. Howell's book, "The Undiscovered Country," we wrote as follows:

"In this book, Mr. Howells has cut entirely loose from any obligation to be governed by the phenomenal facts upon which Spiritualism rests; and has sought to substitute for those facts his own visionary and groundless theories as to what those facts are. We have had historical romancing, sentimental romancing, prurient romancing, and romancing of a non-descript character, *ad nauseum*; but it was left for Mr. Howells to open a new field for the romancer's art, that of writing unreal and moonshine falsehoods concerning a subject about which he is entirely ignorant or entirely untruthful. At this we need not wonder, however, in as much as, he is the editor of a periodical, that was willing, when Spiritualism was supposed to be popular and growing in popularity, to pay Robert Dale Owen for writing up his marvellous descriptions of the spiritual phenomena observed by him at the seances given by Mr. and Mrs. Nelson J. Holmes. The facts related by Mr. Owen were positively true, as we are prepared, at any time, to show by the most unquestionable evidence. But their truth was not what induced the proprietors of the *Atlantic Monthly* to obtain and publish them. The general interest that then prevailed in relation to the facts of spirit materialization, promised a rich harvest in a pecuniary way, and hence the publication of facts that Mr. Howells has attempted to ignore or discredit, in his romance.

"We here and now offer to Mr. Howells, or to the publishers of the *Atlantic Monthly*, to prove to the satisfaction of any unprejudiced person, that every word that Mr. Owen wrote for publication in that journal, and which was therein published in relation to the materialization of 'Katie King,' was true; and that all that was added to discredit the facts, in relation to that matter, was false, and the work of the hired tools of the Orthodox Christian enemies of Spiritualism. We will do more than this; we will show that the insanity of Robert Dale Owen and his premature death, was the result of one of the most malevolent conspiracies that was ever formed to work

the utter ruin of a man and the truth with which he was identified. Will Mr. Howells in the *Atlantic Monthly*, publish the facts, which we will prepare gratuitously for publication, in that journal, after those facts have been critically adjudged, by disinterested persons, to be facts demonstrative of the points we purpose to establish, concerning Mr. Owen's published statement, and the lamentable outcome of that publication? We will promise to limit the proof to fifteen pages of that journal, although a full statement of the facts would require three times that space. The *Atlantic Monthly* owes it to the memory of Robert Dale Owen, and to its readers, to allow a full statement of those facts to be made. Let us see whether Mr. Howells dare allow the facts to appear, which will suffice to show how utterly puerile are his efforts, by resorting to fiction and romance, to defeat truth. We offer Mr. Howells to leave the truth or falsity of Spiritualism to stand or fall upon the well written testimony of Robert Dale Owen, which was given to the world through his journal, in relation to the Katie King manifestations. If he refuses to accept this offer, we tender to Mr. Howells, the use of the columns of MIND AND MATTER, to show what part of Mr. Owen's statement, as published in the *Atlantic Monthly*, was untrue or mistaken; or what part of that statement Mr. Owen ever repudiated.

"We feel that too long, we have allowed the memory of Robert Dale Owen to remain under a cloud—a cloud that has been used to obscure the good name and fame of that most excellent, able, and honorable gentleman. Should we hear no reply from Mr. Howells, accepting our offer one way or the other, we will, on the 4th of September next, in MIND AND MATTER, begin a history of that most villainous attempt to crush Spiritualism, and will continue it until the whole matter is thoroughly exposed."

We were unable, last week, owing to our visit to the Lake Pleasant Campmeeting grounds, to commence the promised narrative. We regret the delay all the more, inasmuch as owing to misinformation as to the railroad connections, we failed to reach our destination until after the close of the meeting. We will now proceed to fulfill our promise.

CHAPTER I.

Incidents Occurring at the Seances of Mr. and Mrs. Holmes held Prior to July 23, 1874, in Philadelphia.

Early in the Spring of 1874, Mr. and Mrs. J. Nelson Holmes visited Philadelphia with the intention of giving public seances. They were comparative strangers to the Spiritualists of that city. They had, however, made a very successful tour in England, as Spiritual mediums, from which country they returned to the United States, only a few months previously. Prior to their visit to England, Mrs. Holmes had been long and favorably known as a medium and had visited every section of that country in that capacity.

They rented rooms of a Mrs. Eliza White, a person who was an entire stranger to them, and who resided on Thirteenth street, below Arch. Here they gave their public seances for several weeks. At that time I was engaged in investigating the subject of Spiritualism. By chance learning that the manifestations which were occurring at their seances were of more than usual interest, I was led to attend one of them. There were ten or more persons present, exclusive of the mediums. The seance lasted about two hours, during which time two circles were formed—one in total darkness, the other in the light.

Before the lights were extinguished for the dark circle Mrs. Holmes was securely tied, hands and feet, to her chair, by a gentleman chosen by those present, for that purpose. The manifestations which followed the putting out of the light were unaccountable upon any other rational hypothesis, than that they were produced by some occult force which was entirely independent of the will and power of the medium. The manifestations included the levitation, sounding and rapid movement of musical instruments which passed with great swiftness from side to side and from floor to ceiling of the room—the violent and simultaneous fanning of the air in all parts of the room—the touching of the sitters by tangible hands other than those of the medium, or any other mortal—the passing of solid rings, both of wood and iron, over the arms of the sitters while both of Mrs. Holmes' hands were firmly held by them—Independent spirit voices, etc. The ring test was given several times at that seance. The dark seance closed with the unbinding of Mrs. Holmes, by the same mysterious power which had produced the other manifestations of unseen human intelligence. The conditions under which Mrs. Holmes sat at that time were such as the greatest stickler for test conditions could not have objected to.

The dark seance lasted about an hour. At its close, arrangements were immediately made for holding the light circle. The cabinet used was constructed as follows: A dark fabric was so hung just inside the doorway leading to the adjoining room that it formed, with the corner of the room, an enclosure large enough to seat the medium within its space. A dark curtain was suspended in the doorway, completely covering its space. In this curtain was an aperture 12 by 14 inches, which was closed by a smaller curtain arranged for that purpose. As soon as the circle was seated Mr. Holmes entered the cabinet and the light was lowered to the degree of twilight. Mrs. Holmes sat in open view of the circle. Those present joined in singing for a few minutes, when hands began to appear at the aperture. These hands

seemed to increase in number until there were as many as five or six visible at one time. They varied in size, shape and general appearance, and were manifestly hands of men, women and children. At length faces began to appear, at first faint and indistinct, but gradually becoming more and more distinguishable, until their features and expression became perfectly recognizable to those who knew them. Some four or five faces appeared—two of which were recognized by their friends who were present. The hands and faces that appeared were not masks nor effigies, and bore no especial resemblance to those of the medium. Neither of the forms which appeared could speak, but they responded to questions by nodding or shaking their heads. These forms appeared without, what spirit obfuscators call, test conditions; but that they were materialized spirit forms, I know, from personal observation of similar phenomena which I have since witnessed in innumerable instances.

A short time thereafter I attended a second seance at the same place, at which I scrutinized every occurrence with the closest attention. The manifestations were similar to those which occurred at the previous seance. I attended no other of their seances while Mr. and Mrs. Holmes remained in Thirteenth street.

Not long after my second experience at those seances, Mrs. White moved to No. 50 North Ninth street. Mr. and Mrs. Holmes again rented rooms of her, and resumed their public seances at the latter place. Sometime in the early part of May (1874) I attended one of their seances at their new quarters. The circle for that evening was gotten up by a Mr. Charles Ford, of Philadelphia, and embraced mainly his friends and acquaintances. The only three persons, of the thirty or forty who were present, that I knew, were Mr. Ford, Dr. McClintock, of Philadelphia, and Gen. F. J. Lippitt of Boston. After the circle was seated for the dark seance, before the light was extinguished, Mrs. Holmes requested the company to sit with hands joined, and to keep them so until the light was called for by her spirit controls. All, by their silence assented to comply with that request. The light was then extinguished. The manifestations that followed were quite similar to those I have described. Nothing deserving of special mention occurred until "Rosie," the Indian guide of Mrs. Holmes, who was controlling the entranced medium, announced the readiness of the spirits to give the ring test. A gentleman from Boston, an entire stranger to Mr. and Mrs. Holmes, and an avowed disbeliever in Spiritualism, was called up to hold the hands of the medium. Having satisfied the skeptical investigator that there was no ring on his own arm nor on the arm of the medium, "Rosie" requested him to hold the hands of the medium firmly, and called upon the circle to sing. In a few moments the rings, bells and musical instruments, which had been lying on the table beside Mrs. Holmes, were violently set in motion, and made a great din. At that instant a match brought for that purpose was struck and the room was in a blaze of light. The various articles were seen in motion as they fell and rolled about upon the table and floor of the room. The power that had moved them was not to be seen. Mr. Holmes was sitting in the circle, his hands held by the person sitting next to him. Mrs. Holmes and the gentleman to whom the test was given were seated with their hands clasped, and dangling upon the arms of the gentleman was one of the tambourine rings, as if just placed there, and still in swinging motion. No person was on the floor nor near Mrs. Holmes except the gentleman who held her hands. Mrs. Holmes was in a spasm. Her eyes were open and set, her jaws clenched, her limbs rigid and her pulse almost gone. The gentleman who held her hands said, before the light was struck, they were of normal temperature, but that instantly afterwards they became death-like in coldness and remained so while he retained hold of them.

The striking of the light on that occasion was the result of a preconcerted plan to fasten fraud upon Mrs. Holmes. The performer of this act of treachery was said to be a professional juggler, and brought with him several of his friends to witness his brilliant feat of treachery. A more surprised and crestfallen set of defeated secondaries, than were those conspirators, it would be difficult to imagine. Mrs. Holmes' triumph was complete, but the ordeal was a terrible one for her, as it cost her a fearful shock to her nervous system. There was naturally much excitement and indignation at the conduct of the offender, and a warm altercation took place between him and his friends on the one hand and those who demanded good faith and fair play to the mediums on the other. When Mrs. Holmes recovered sufficiently to be controlled by "Rosie," the latter insisted on the offender leaving the room. After some objection on his part, his money was returned to him and he retired. When Mrs. Holmes came out of the seance and was informed of what had taken place, she refused to sit again in the dark circle that evening. The light circle was then arranged for.

The cabinet used at that time by Mr. Holmes has been described by General Lippitt, in an article published in *The Galaxy* for December, 1874. I avail myself of his description as being more satisfactory than any I could give of it. The article in question comprised a statement of what occurred at a number of seances which he attended at the rooms of Mr. and Mrs. Holmes, in May, 1874, at the same place. Says General Lippitt:

"The cabinet or sanctum in which spirits were said to clothe themselves in mortal forms, consisted of the following simple arrangement. The

bedroom door was left open at an angle of 80 degrees; on the opposite doorpost a second door was attached, which came out to meet it at the same angle; and when the two doors thus met the recess formed was obviously an equilateral triangle just large enough to comfortably contain the medium, Mr. Holmes, seated on a chair. Whenever this little sanctum was to be used, the light was excluded from above by a triangular piece of wood laid across the top of the two doors. This cover was lined on the inside with black cloth, as were also the insides of the two doors. The air being thus shut out from the little closet, the necessity of the air holes through the wood partition" (that closed the doorway) "was apparent. Through one of these doors which faced the spectators, at the height of some five feet from the floor was a circular aperture or window about ten inches in diameter, at which the faces were to be seen. A black curtain hung on the inside of it, which was drawn aside just before a face presented itself. The most searching examination of this sanctum, which was usually made by invitation just before the sitting commenced, both on the parlor and bedroom side of the board partition, failed to detect the slightest indication of any trap, wire, or other arrangement for the use of machinery or for deception. The first two or three evenings I attended, I made careful examination myself, and on one occasion jointly with a professional magician, a pupil of Bliz, who told me he was perfectly satisfied that 'there was no chance for any trick there.'" (It was this same pupil of Bliz who struck the light as described, and who made the examination of the cabinet in company with Gen. Lippitt the same evening.)

Mr. Holmes entered the cabinet, and remained in it for nearly an hour without a sign of a materialization or other manifestation of spirit presence. The disappointment on the part of the attendants was very great, but there was no help for it. The disturbance which had been caused undoubtedly prevented the possibility of the usual manifestations.

Some two weeks thereafter I was informed by a friend that a materialized spirit purporting to be Katie King, the same who had previously manifested herself through Miss Florence Cook in London, England, had appeared at the seances of Mr. and Mrs. Holmes, and that she had walked out of the cabinet into the open room. Desirous of witnessing so remarkable a proof of spirit return, I arranged through my informant, with Dr. Henry T. Child, to become one of a special circle for a series of four seances to be given on four successive Tuesday evenings. They were to be given on June 2d, 9th, 16th and 23d, 1874. Those seances were under the sole management and direction of Dr. Child. The circle numbered from thirty to thirty-five persons. The most notable of the attendants was Hon. Robert Dale Owen, who was at that time, and for nearly two months thereafter, a guest of Dr. Child and an inmate of his family.

At the first of those seances which I attended the manifestations were very satisfactory and convincing, and all who were present appeared to be impressed with their genuineness. The cabinet used was not the same as that which Gen. Lippitt described. The doorway between the two rooms was not boarded up, as was the case with the cabinet described by Gen. Lippitt. The door was in place, closed, locked and secured against opening by a chain door-fastening. The latter being in full sight of the circle. This door, closed and secured, constituted one side of the cabinet. The side wall in the rear of the room formed the back part of the cabinet. The other side and the front were constructed of joined boards. In the latter was the door for the entrance of the medium. On each side of that door were apertures, one higher from the floor than the other, at which the spirit faces were expected to appear. I carefully examined this cabinet, on three different occasions, just before the seance commenced and know that there was no possible way by which any person could secretly enter or leave the cabinet while the seances were going on. On the first occasion of my examination of it I saw a gentleman secretly secure the door between the two rooms by pasting gummed slips upon the door so that no part of it could be tampered with without detection.

Into that cabinet, after the dark circle was over, and the cabinet examined, Mr. Holmes went alone. Very soon numerous hands of various sizes were shown simultaneously at the two apertures. Sometimes as many as a half-dozen at one time. The appearance and movement of these hands rendered it evident that they were animated and not simulated. Several faces subsequently appeared at the apertures, and many times two living faces at the same time. Two of the faces were recognized by those who were in the circle as their deceased relatives. At length the face of a young woman appeared, which was recognized by Mr. Owen, Dr. Child, and others, as "Katie King." At request she many times extended her beautifully mottled arms at full length into the room, and each time kept them so, until every one could carefully observe their real nature. At one time the same female form appeared bearing upon each arm a living infant of tender age. That they were each and all materialized spirit forms, I am certain. It was at that seance, that "Katie" called Mr. Owen to the cabinet, and returned to him a brooch which he had given her at a previous seance, to be presented for him to his spirit friend Violet. The form could converse with those in the circle without apparent difficulty, but in a subdued female voice. In returning the brooch to Mr. Owen, "Katie" told him that Violet requested her to return it to him, that he might

keep it as a memento of their friendship. This seance closed without any form walking out of the cabinet. If the woman, Eliza White, who it was afterwards falsely alleged always personated Katie King, why did she not walk out of the cabinet at that seance? There was nothing to have prevented her doing so, had she then been personating that spirit form. Mr. Owen had taken the hand of the form, while conversing with her at the aperture of the cabinet, and said to those present, that he could see her features distinctly, and that she was undoubtedly a materialized spirit, and not a woman in permanent physical form.

On the next Tuesday evening, June 9th, 1874, I again attended. The evening was oppressively warm, and the heat of the room almost stifling. Dr. Child proposed that the dark circle should be dispensed with, and that, only the seance for materializations be held. This was unanimously assented to. In this instance, at least, the dark seance was not necessary, (as Dr. Child, the author of "The Biography of Katie King" or Eliza White, afterwards falsely alleged) to give that miserable woman the chance to play her alleged spirit personations. In forming the circle, Dr. Child said that it would be necessary to seat those present in two rows, those who had attended the seances most frequently to take the front seats. He promised, however, that at the next seance he would arrange it so that some of those who were seated in the rear at that seance, should sit in the front row. The cabinet was again carefully examined by myself and others, and was found to be without any deceptive appliance, whatever. Mr. Holmes took his seat in the cabinet and the door closed. In a few minutes hands and arms in great numbers were shown at the two apertures, many of these at one and the same time. Several faces appeared afterwards, some of which were recognized by friends. At length the easily recognized face of "Katie King" appeared at the aperture, and at short intervals continued to converse playfully with those in the circle. Mr. Owen seemed to be her especial favorite, and she gave him marked attention, with which he manifested child-like delight and gratification.

On this occasion I had provided myself with a good opera glass, and each time "Katie" appeared I had it adjusted to the proper focus, and directed it upon her features. For a few moments I could see her face more distinctly than with the naked eye, but although she would remain in the same position, and at the same distance from me, her form would rapidly dim before the glass, until it was of but a cloudy appearance. No adjustment of the focus of the glass would prevent this evanescent effect. Had the face which there appeared been that of Mrs. White, or any other woman in physical form, it would not have faded out as that face did before the glass. She noticed me looking at her, and asked for the glass. It was handed to her. Two or three times she appeared at the apertures holding the glass in her hands, and seemed to look through it at those in the circle. After a few minutes she returned it, and requested the seats to be moved back a few feet, as she intended to come out of the cabinet. The seats were moved back about eight or ten feet from the door, which in a few moments was opened. The form of "Katie" in full stature could then be seen standing in the cabinet. She was robed in white, but did not seem to be more than four feet nine inches in height. She stood motionless a few moments, and then advanced three or four steps into the room, where she remained until every one had ample opportunity to scrutinize her form and attire. While she was standing out in the room, I again used my opera glass and found her full form to fade away, as her face had previously done in the cabinet. As her form grew less and less dense in appearance, she stepped backward into the cabinet and the door closed. After a few moments she came out a second time, in nearly the same manner, spoke a few words to Mr. Owen and then returned to the cabinet, not to appear again that evening. Soon after she withdrew, the last time, Mr. Holmes came out of the trance, in which he had been held, while the manifestations were taking place. This was the first time I had ever seen the full form of a spirit materialized, and I observed it with that careful and unbiased attention which was the sacred duty of a sincere searcher for truth. This was my first acquaintance with one of the most interesting and truly faithful spirit visitants that I have met with in all the course of my extended experiences. Little did I then think that it would be my lot to vindicate that spirit against the obsessed infatuations of Robert Dale Owen and Dr. Henry T. Child, to prevent the injurious effects, which those obsessed influences that controlled them, sought to exert to suppress Spiritualism. But that such was to be the case this narrative will demonstrate.

[TO BE CONTINUED.]

The last surviving daughter of the Hon. Thos. R. Hazard, of Rhode Island passed to the Higher Life, at Santa Barbara, Cal., July 29th, 1880, aged thirty-two years.

Special Notice from "Bliss' Chief's" Band.

M. E. Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.



CHILDREN'S COLUMN.

JOHNNY AND THE BIRDS.

BY FRANCES A. SHAW.

"O, Jonny, you climber, you've found our nest!" Cried the mother-bird, pretty Yellow breast. "When we built it here, my mate and I, In this old tree-top, so near the sky, The song we sung was, 'No prying eye Can peep in the bed where our darlings lie. Now, little boy, please go right away, To frighten birdies is cruel play.'"

Johnny wanted so much in the nest to peep Where the baby Yellow-breasts lay asleep; But he thought, "Ought a big boy, six years old, To scare tiny birds with his glances bold? Grown folks may call me young, weak and small, But to them I'm a giant—big and tall!"

"Good-by!" he whispered, as down he swung From that topmost bough where the wee nest hung Then he trudged away to his boyish play, While the mother-bird sang a glad, sweet lay; And the very last words that met his ear Were, "I love you, and thank you, Johnny, dear!"

The New Engineer of the Valley Railroad.

BY EMMA W. DEMERITT.

Along the single track of the Valley Railroad trudged a merry, brown-faced Italian, singing as he went. In one hand he carried a stout stick, to which was fastened a platform about a foot and a half square, while with the other he held the end of a tiny chain attached to the collar of a small South American monkey, perched upon his shoulder. In spite of his gay scarlet jacket, with its tarnished gilt military trimmings, Jocko looked very sad.

Perhaps he was thinking of the good times he used to have scampering about with troops of merry playmates in his native Brazilian forests, or jabbering with his neighbors the toucans, the parrots and the long-tailed macaws.

Just then his master came in sight of the car-house at the end of the road. The engine, with its steam up, was standing ready to back down the track to the station, and quite a crowd of small boys and road hands were lounging around, waiting for the starting.

"Ah, ha!" exclaimed the Italian aloud, hurrying with all his might. "Now, Jocko, perhaps we have a chance to make a leetle penny!"

In a moment more he had planted his staff firmly in the ground, and, pulling a parcel from under his ragged coat, took out a soldier's cap, which he clapped on Jocko's head, and a tiny toy gun, which he placed in the monkey's brown paw, and then stood him on the platform, ready to show off the clever tricks which he had taught him.

"Shoulder arms! Present arms! Carry arms! Load! Fire! Scharge baynet!" shouted the merry Italian, at short intervals, holding up a stick threateningly.

Jocko obeyed, with the most soldier-like air possible. The small boys screamed with delight, and made up faces and capered about, acting a great deal more monkey-like than did Jocko, who stood up as stiff as a poker and as dignified as a Roman Senator.

Jocko hated small boys. In the first place, he thought if it were not for them he might live in peace, and not have to go through with those odious tricks, for if all the people in the world were grown up, they would have neither the time nor the taste for such nonsense. And, in the second place, small boys seemed born without mercy, for when he had played soldier again and again, until his back and limbs were sore and stiff, the greedy creatures never failed to ask for more.

The Italian pulled off Jocko's military coat and cap, and opening the bundle a second time, took out a short brown petticoat and red waist, and white cap with a big frill around the front of it, and put them on the monkey, who scolded and jabbered away as if he was utterly disgusted at such folly. Then a little broom was given him, and he had to go through the motions of sweeping over and over again. But when he passed the hat around and heard the chink of the pennies, he felt better natured, for he knew that so much money meant a good supper for that night.

"Jump in here," said the engineer, beckoning to the monkey's master. "I will take you down to the station. Perhaps you'll have a chance to pick up a few pennies there."

The Italian clambered up the side of the engine, and Jocko sat perched on his shoulder, watching with his inquisitive, sharp little eyes the pulling out of the throttle-valve, and every movement made by the engineer.

At the station, the Italian had just fixed the stand to the platform, ready to show off Jocko's accomplishments, when a tremendous clatter was heard, and a horse with a pony phaeton, in which were a lady and two little children, dashed up the street at a furious pace. The engineer and fireman left their places, and all the men about the station ran toward the road, hoping to stop the horse as he came along. Even the Italian, in the excitement of the moment, forgot Jocko and darted off like a deer.

Finding himself alone, Jocko jumped down from the stand and scrambled up the side of the side of the engine, and, hopping on one of the seats of the cab, sat looking about him as wise as an owl or a college professor. Then his keen, mischievous eyes espied the throttle-valve, and reaching up his brown paw he gave the handle a violent pull.

"Pish! Pish!" The engine made a sudden plunge which nearly jerked the passengers' heads off, and caused two stout old gentlemen, who were standing in the aisle talking politics, to bump their noses together in a very painful manner.

"Pish-pish, pish-pish, pish-pish, pish-pish," faster and faster turned the wheels, and faster and faster came the great white clouds from the smoke-stack!

The train was already far beyond the switch, and Jocko, looking out of the window, saw that the runaway horse had been stopped and the lady and children were safe, and all the people were running after the iron horse as if they thought they could stop that as easily as they had brought the real horse to a stand-still.

"It's some rascally boy," said the fireman, hopping up and down in his anger, while the en-

gineer shook his brawny fist toward the train and shouted until he was hoarse: "Stop! Stop! You young scamp, if ever I catch you I'll take your head off close to your shoulders!" The long-legged conductor, however, gave chase to the engine, and ran as far as the car-house after it, followed by a stout old lady, who kept waving her parasol and screaming: "Wait a bit, wait a bit!" until she puffed almost as much as the locomotive.

The track for some distance was a steep down grade, and Jocko, delighted at the tremendous speed at which he was going, felt himself of considerable importance, and jabbered and grinned with joy. The people in the car thought it was all right until they reached the first way-station, and the train thundered by without so much as a warning whistle. Then they began to put their heads out of the windows and wonder at the unusual rate of speed.

"Can we be late?" asked one of the stout old gentlemen, rubbing the bump on his red nose, and looking rather anxiously at his neighbor.

"Perhaps the engineer has a fit," remarked a fidgety old lady, as the cars gave a sudden lurch.

"What does it mean, Patrick?" asked a lady of the coachman who had brought her to the third way-station in time to take the train.

"Howly saints!" exclaimed Patrick, with a white face and big, round eyes. "Shure, ma'am, and its the devil himself let loose and a driving the engine. Be me sowl, I saw his tail!"

The locomotive slackened its furious speed as it puffed its way up the steep ascent just before the long level stretch which lay between the branch railroad and its junction with the main line. Then, Jocko suddenly remembered that he had seen the engineer push in the throttle-valve, and he did likewise, and train gradually came to a stand-still. But just as the passengers were starting anxiously for the door to find out what was the matter, the mischievous monkey pulled out the handle again, and the locomotive nearly leaped from the track, throwing the passengers violently against the seats. A few rods beyond, in went the valve again, and two or three times these strange maneuvers were repeated, while the passengers, with white, terror-stricken faces, sat holding on to the seats, expecting every instant some awful accident. Just as the train was nearing the junction, Jocko pushed in the handle of the throttle-valve for the last time, and in a moment more two of the station men, who had been watching in utter surprise the queer movements of the engine, sprang into the cab and backed the train down to the side track, just in time to get out of the way of the lightning express which whizzed by on the main track, leaving a thick cloud of dust behind it.

"There's a new engineer on the Valley Road, your honor," said one of the men to the superintendent, who came to see what the trouble was. "And he's rayther a green hand at it," and he pointed to the monkey, who sat there as solemn as a judge.

A telegram was at once sent to the Valley Station, explaining matters, and the superintendent, delighted with the monkey's smartness, bought him for his two boys, paying the Italian a good round price for him.

The engineer and fireman came very near losing their places for leaving their engine, but when the superintendent found out that the runaway horse which the engineer's strong hand had seized was his own, and that the lady and two little girls in the phaeton were his wife and youngest children, he let the men off with a mild rebuke and some good advice.

Jocko led a happy and peaceful life, becoming a great favorite with the railroad hands, who petted him, and took him by turns to ride on the engines, and always spoke of him as the "new engineer of the Valley Railroad."

But the smart little fellow was never after allowed to be alone on the engine, as on the day when he made his first trial trip.—St. Nicholas for September.

Another Remarkable Medium in the Field.

WICHITA, Kan., Aug. 28, 1880.

DEAR SIR:—Thinking a letter from this part of Kansas might not be uninteresting to a portion of your readers, certainly to your Kansas subscribers, I hazard a few lines—a synopsis of the progress of Spiritualism in this rich of the woods. Doctor Slade was here in the Spring and awakened an exciting interest in the "invisible" that has not since abated, but has brought into requisition the mediumistic services of Mr. Geo. D. Search, who, if not the equal of Dr. Slade, is certainly the nearest approach to him in the United States. Mr. Search makes his home at the residence of Mr. William Mathewson, of Wichita, Kan., where he receives daily calls from residents as well as from the travelling public, all leaving the presence of Mr. Search, with the avowal that the independent slate-writing produced through him is simply marvellous and entirely outside of any earthly agency. Mr. Search is doing a good work for the cause. Hundreds are becoming hopeful, and losing their fears of the orthodox hell, and coming out boldly upon the progressive plane of thought.

Some of the messages coming through Mr. Search's independent slate-writing mediumship are grand beyond earthly conception. One from a spirit signing himself Bishop Randall, formerly of Brooklyn, N. Y., is an elaborate detail of the progressive steps, from sphere to sphere, in the spirit life. His communications are received between two slates, the pencil writing the two insides full, then rapping to have the slate turned, then filling again, etc., until, as completed, Bishop Randall's communication would consume an entire side of your valuable paper. It is perfectly connected, and rich beyond human agency in language, description and thought. Mr. Search's writing is done in day-time, under any required test. Parties can bring their own slates and pencils, screw them together, and hold one end of the slate themselves in broad day-light; or place the slate in a drawer, the medium only placing his hands on top of theirs, on the outside covering, after the drawer is shut; when, as is always the case, the noise of the writing is plainly audible to all present. Often accompanying the writing, in day-light, is the levitation of musical instruments, spirit hands materialize and pick up a fan or catch hold of friends present in some familiar way so as to make themselves known.

We think that Mr. Search, for the work he is doing, deserves to be thus much known to Spiritualists abroad, and trust you will give this a place in your columns, to add one more proof to the fast accumulating evidence that our loved ones are not dead, but with us—that the life beyond is the real one—this one the kindergarten of the soul.

Respectfully,

F. A. SOMERS,
Former editor Beacon, also Vidette,
Wichita, Kansas.

Continued from Eighth Page.

the verge of the bald summit of the western mountains, at its final descent, was broken (a frustrum) of the entire hemisphere. As these two frustra were the "lower limbs" of the two side-halves or collateral hemispheres of the cross-fixed body of the dying Day-God, and so collectively of the body at large; and as they were broken, it is obvious how simple and natural the transition, in the popular mind, to the idea that at the crucifixion of the moral hero and Man-God, whom they had substituted for the Cosmical Object of Crucifixion, those at the side were destined to have their legs broken (the lower limbs of the Sun e-fracted). On the contrary, the counter-statement of the astronomers, that the real Sun never undergoes any real breakage of its lower from its superior limb, passed as easily into the mythical idea that the real Christos did not, or should not, or must not have his legs broken. Hence the floating snatch of so-called prophecy, referred to (v. 36) "For these things were done, that the Scripture should be fulfilled, 'A bone of him shall not be broken.'"

The astronomers had also said that this Sun, so seemingly cross-stricken, or cut or broken in halves, or cut into, at the side, is the same which will rise again, the next morning, whole and sound, as every one will see. This simple explanatory remark, dropping into the crass understandings of a herd of ignorant barbarians, who were the social environment of these earliest students of nature, and recited among them traditionally, was finally converted into a senseless-but sanctimonious assurance that somebody would, sometime, see some one, whom they thought they had killed. "And again, (v. 37) another Scripture saith, 'They shall look on him whom they pierced.'"

[TO BE CONTINUED.]

BLACKFOOT'S WORK.

CONTROLLED BY AN INDIAN.

Dundee, Yates Co., N. Y.

Bro. James A. Bliss—Dear Sir:—Please send a sheet of your magnetized paper to Mrs. Julia A. Mattison. A medium, she is controlled by an Indian that cannot talk English, every time she takes the paper in her hand. She now applies for it. J. J. HOLLETT.

DOING GOOD.

Utica, Ill., Sept. 1st, 1880.

Mr. Bliss:—As I did not receive the magnetized paper this week, I presume that the time has expired for sending it. I think it is doing me a great deal of good. Enclosed find one dollar for three months more, and may you long be spared to do the work of your angel band. Yours sincerely, MRS. JAMES CLARK.

STRONG MAGNETIC POWER.

Lake City, Minn., Sept. 1st, 1880.

James A. Bliss—Dear Sir:—I have received your magnetized paper and know it is accompanied with strong magnetic power (thanks to your Indian band). I wish to try it on a poor afflicted woman, a neighbor. Please send her a sheet of the paper at once. MRS. A. D. VANBUREN.

WONDERFUL MANIFESTATIONS—SCPTICS READ THIS.

Pleasant Valley, Iowa, Sept. 3, 1880.

Bro. Bliss:—To-day I received a letter from my daughter stating she had received the four sheets of magnetized paper all at one time. She said she was much better now than when she received them. My daughter has not been able to work for several years until she began the use of your magnetized paper. The first one she applied, she said she could feel a large hand on her over the paper for a whole day. She woke up in the night and saw two or three people looking in through the door at her; she was very much frightened, and woke her husband, but he saw no one. He said she shook like a leaf. He hunted the house through, but found no one. A few nights after this she awoke and told her husband to get up quick, as she saw two men and said they were robbers. She shook the same as before. He got up, but found no one. The doors were locked and everything the same as when they went to bed. At other times she heard people walking around the house, but failed to find any one. The second paper she applied she was able to do considerable work. The third paper made her almost well; she went to several dances and visited the neighbors; this she has not been able to do before for seven years. She thought she was well enough to do without them, so she went without them for a while and worked so hard she got worse again; sent for more paper; the first one she wore made her much better, and she said she did not realize how much good the paper had done her until she went without them. I here enclose \$1 for the magnetized paper for three months. My daughter is not a believer in Spiritualism, but I think our dear unseen friends are bound to make her one. Give my regards to the mighty working spiritual band that surrounds you and you will receive my heartfelt thanks and well wishes. MRS. J. MONROE.

Another Absolute Recognition of a Spirit Test Communication Through Alfred James.

WILD CAT, Ky., Aug. 27, 1880.

To the Editor of Mind and Matter:

In perusing your paper of the 21st instant, I saw a communication from the spirit of W. A. Cooke, Conel, Texas, I will say I was acquainted with Mr. Cooke, who went to Texas from Milwaukee, Wis., for his health. He died Aug. 18th, 1878, of consumption, at Taylorsville, Texas, while visiting his sister, Mrs. S. R. Smith, (who is now living at Atlantic City, N. J.) Last fall, while herding sheep on the prairie near Conel, Texas, the above friend came to me and we had quite a chat, and I asked him to give us a communication through MIND AND MATTER, published at Philadelphia. He said, if it was possible, he would do so. I told some of my friends in Texas that I expected a message in MIND AND MATTER from Mr. Wilkes A. Cooke; therefore I have sent them the paper with the communication. Yours truly, H. H. HAVENS.

Mary A. Fleming, Antwerp, Ohio, forwarding subscription writes: "I am well pleased with your paper and as long as it suits me as now, you can count on me as a regular subscriber."

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

REV. HENRY SMITH.

It will be three years next month since I passed to the great life beyond the grave. I wish to answer an objection made by Christian ministers and their congregations against spirit return. They say, "Good spirits are not to return, and bad spirits cannot return." It is certainly more difficult for a pure, holy and enlightened spirit to return to this earth than it is for a bad spirit to do so. I wish to say that just outside of the environments of mortals is the paradise of the devils of the spirit life. You mortals by your bad actions feed these spirits; and they in turn destroy your manhood or womanhood. This is the result principally of erroneous teaching, licentiousness and drunkenness. As a spirit I earnestly hope that all who read this communication will try to so purify their surroundings as to drive these evilly inclined spirits to repentance by ceasing to supply them with what their perverted natures crave. In this way each of you may become a missionary to the benighted spirits, and at the same time benefit yourselves. This fearful thing—obsession—ought to become the principal study of every mortal who desires happiness for himself or herself or of the human race. I have long desired, as a spirit, to obtain the circumstances or conditions by which I might, through a medium, show all people what the true bells of the spirit life are. When here in the mortal life I taught errors for truths, and I desire to make what atonement I can by this testimony. I would say to all my relatives and friends, you must save yourselves, and there is no better way for you to do so than by studying this communication in the light of spiritual truth. I was known when here as Rev. Henry Smith, of the First Baptist Church, Newark, New Jersey.

IDA E. JEPSON.

GOOD MORNING, SIR:—I am weak. I passed away young. This world has not much attraction for my spirit. I was an ardent believer in Jesus Christ. I died in the hope of being received in the mansions of bliss through the intercession of Jesus Christ. Those who taught me to hope for this did it honestly, and because they thought it was the best thing they could do for me. It is often said:

"Where ignorance is bliss,
'Tis folly to be wise."

But, sir, the great question that is asked you is, when you say, in spirit life, "I was honest in my faith and belief?" "Why did you not think for yourself?" To this you have no answer to give, for to think for one's self is the duty of all mortals. How keenly you think, plot and plan to obtain the good things of this life; but how little you feel inclined to think correctly concerning this great eternal after-life! I would warn my father and mother against depending on belief; I would ask of them to think and reason upon this great subject of spirit communion, if they desire to join their daughter and be happy in the spirit life. My name was Ida E. Jepson, East Pownal, Vermont. I was twenty-two when I passed from earth.

EUNOMIUS (A Greek Sage).

SIR—I GREET YOU:—In the centuries that have gone since I left this mortal plane I have met with millions of spirits. They had all entered spirit life filled to overflowing with the teachings of priests, claiming to be the dictators and expounders of God's will to man. I have yet to see in the spirit life one spirit who knew anything whatever about God. If a spirit should ever arrive at that point of knowledge he would know as much as God, and consequently there would be an end of all progress for that spirit. This is the result of my observations as a spirit—now for my mortal career. Out of some of my writings, of which there remain but very little extant to-day, has been taken a great deal that the Christian priesthood have twisted and turned, to help to establish their present system. I was a historian, traveller and philosopher. I leaned towards the teachings of Potamon and Ammonius Saccas, who were of a class of men who, in their times, tried to teach spirit communion free from incantations, superstition and idolatry. I did the same. But although we failed yet not wholly so. It is not for the interests of priests to allow the true manna from spirit life to be distributed among the mortal beings that they seek to control. These priests have surrounded you mortals with such a circle of their bigoted and idolatrous followers that a spirit that wants to give the light has to fight every inch of his way to reach you. Too much religion and too little morality is the curse of your day; and, until this state of things is radically changed you will see very little spiritual progression.

My name was Eunomius. I flourished about A. D. 356. I was a traveller. I made my home in three places—Alexandria, Rome and Ilum in Sicily.

[We find the following sketch of the life of Eunomius in the *Nouvelle Biographie Generale*.—Ed.]

"Eunomius, the heresiarch, lived in the fourth century. Born in Cappadocia, he went successively to Alexandria and to Antioch, taking an active part in the controversies concerning the doctrine of the Trinity which at that time agitated the whole Christian world. Ordained bishop of Cyzicum, deposed, exiled after different restorations, he emitted opinions which found few partisans and which left few traces behind them. Raised amid philosophy, he displayed a serious thoughtfulness and a high scientific inclination. Among his works, of which there remain only a few fragments, we may note especially a Commentary on St. Paul, an apology for his doctrines and conduct, a dogmatical treatise, entitled "Knowledge of the Faith," in which he analyzes the deviations committed by Arianism. We remark in these writings, and in the fragments which remain to us of his other lost works an aspiration to severe researches and a rigorous determination of the philosophical idea. He reproaches his opponents with employing symbolical expressions. They have attributed to him a tendency towards Aristotelism, but this assertion is exaggerated. Combating on different points the propositions of the Orthodox Fathers, he separated himself from the Arians on some other points. It is difficult to know how to express in detail the ideas of Eunomius. The work of Ritter that we cite below retraces them in detail. Eunomius raised himself to ideas similar to the thoughts of the Neo-Platonicians. He thought that, we cannot discover the essence of God except in our own immutable existence. He imposed on pure reason the obligation of rising above the sensible world—of aspir-

ing to the knowledge of God, in the end to reach eternal life. He regarded the temporary being as nothing—without essence and, properly speaking, without existence. Saint Basil and St. Gregory of Nyssa, strongly combated, in special works, that which, in the works of Eunomius, appeared to them contrary to the belief of the Church.

[Here we have the spirit of Eunomius, returning after fifteen hundred years, and through a medium who never heard of such a person, explaining what has been carefully concealed by those who pretended to represent his philosophical views. Most true is it that Eunomius was neither an Orthodox nor an Arian Christian. He leaned, as he says, to the Eclectic philosophy of Potamon and Ammonius Saccas, who were of a class of men who sought to make known the great truth of spirit communication. It is not strange that so little is now known of the real writings of Eunomius. The priestly founders of the Christian Church took precious good care to destroy all possible traces of the teachings of such Ancient Spiritualists and mediums as Potamon, Ammonius Saccas and Eunomius. A writer in McClintock and Strong's *Eccelesiastical Dictionary* says, in speaking of the views of Eunomius. "He was keen, capable, undaunted, and full of contempt for his opponents. He had a keener dialectic faculty than Arius, and anticipated DesCartes in making clearness the test of truth. An opponent of whatever was inconceivable and transcendental, he pursued knowledge in a one-sided direction, not deeply speculative, but proceeding from an empirical understanding to make everything clear, which was his principle aim. In short he advocated an intelligent supranaturalism, in which a rationalistic tendency was concealed, similar to what we find in Socinus." It thus appears that Eunomius a Spiritualist as early as the fourth century, anticipated the great Positive Philosophers, Des Cartes and Bacon, in their great philosophical reform. And yet we have the Bundyites trying to do away with the Cartesian and Baconian methods of investigating Spiritualism, and to substitute therefore, the dogmatical theories of these enemies of that cause. Why have not the writings of this remarkable man been preserved? Let the founders of Christianity answer. A religion that has been built upon the sacrifice and destruction of such vast stores of true knowledge, has never been and can never be anything but a curse to humanity. Let it be placed aside as the most instructive monument of the weakness, ignorance and selfishness that has blocked the way of human progress. Grand old Eunomius, we thank thee for using us to make known thy claims to the thanks and reverence of mankind.—Ed.]

PETER DE VAUX (Chief of the Waldenses).

"GOOD AFTERNOON:—My life when here in mortal flesh was not a very pleasant one. I lived in a time when men were madly fanatical about religion. No good has come out of it. As a spirit I have looked back and have thought what fools we were to cut each others throats about a fictitious God-man, that I have never been able to find, and that I candidly believe, as a spirit, never existed; and this after seven hundred years or so, which, I think, is long enough to find out considerable concerning the spirit-life. But I did do some little good. There was a purpose in my life. It was this; I helped religious reform along a few steps. Beyond that, whatever commentators may say about my life, I was hard, stern, cruel and fanatical, and upon my followers and prisoners who fell into my hands have perpetrated acts of unheard cruelty. In the one case to keep my followers in subjection, in the other to be revenged on my enemies. Our religion was nothing more than a species of fanaticism resembling somewhat, a Methodist revival of the present day, mixed with a considerable part of the papists way of worshipping. I return here for a special purpose, and that is to fight Catholicism. I was a man of indomitable will, and many of my followers were like myself. Catholicism was my bitter mortal foe, and my hatred against it has increased rather than diminished since I have been in spirit-life. I will never rest until it is driven from the bosom of this fair earth, which it has deluged with human gore. This communication is from Peter de Vaux, chief of the Waldenses in A. D. 1170.

[We take the following concerning Peter of Vaux from the *American Cyclopaedia*.—Ed.]

"Waldenses or Vaudois, a Christian denomination in Italy. The name is commonly derived from Petrus Waldus, Peter Waldo, or Pierre de Vaux, an opulent citizen of Lyons, (about 1170), who is regarded as their founder. Petrus Waldus, by reading the Bible and early church writers, conceived an ardent desire to bring the church back, which in her external appearance, seemed to him utterly corrupt, to primitive and apostolical purity. He gave all his possessions to the poor, began preaching, and collected a body of associates, who were commonly called the 'Poor of Lyons.' The earlier Waldenses probably had no design of seceding from the general church; but when the archbishop of Lyons commanded them to be silent, and Pope Alexander III., disregarding their appeal, likewise forbade their meetings (1179), Waldus continued to preach, teaching that they must obey God rather than man; and in 1184 he and his followers were formally excommunicated by Pope Lucius III. His views spread in France, Italy and Bohemia, and his adherents became especially numerous in Provence and in the valleys of Piedmont. In 1242 they were again condemned by the synod of Tarragona, and large numbers of them were put to death. The place and manner of Peter's death is unknown."

MARY BELLE SMITH.

GOOD AFTERNOON:—I come here in the only way I can come as a spirit. I was a great Christian when here and died such. I have had none of my expectations realized according to religion as known among you mortals. In fact, there is but way to enter the spirit life. Live right and you will be sure to die right. There is no other way to gain happiness. I died of consumption—suffered much. It is hard for me to return. I cannot hold on much longer. This is to my relations and friends at Fort Madison, Iowa. My name, Mrs. Mary Belle Smith. In spirit life two or three years.

Page Atwell, Newport, Maine, writes: "Enclosed you will find \$2.15 for MIND AND MATTER for one year. * * I have taken the *Banner of Light* for 20 years and still take it, but I cannot do without your fearless sheet. Through the kindness of a friend I have had the perusal of your paper since my subscription expired but now I want it to keep on file. Go on in your good work Brother Roberts you have plenty of backers down East."

COMPARATIVE MYTHOLOGY.

BY C. B. PECKHAM.

The great city which mystically or spiritually is called Sodom and Egypt, where also our Son was crucified as per St. John, was among those secret things which belong to God, and which only the initiated were permitted to know. When Loki, Lucifer, or Satan ascended out of the bottomless pit, he was that same old Serpent called the Devil and Satan which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him, his tail drawing a third part of the stars of heaven. The Sun was the conqueror. He was the leader up of the heavenly hosts for the new heaven and the new earth in the apt relations of the moving sky. They followed the Sun in Aries or the Lamb whithersoever he goeth, and being redeemed from among men, and from the giants of those days, begotten by the Sons of God, they were the first fruits unto God and to the Lamb.

Bayard Taylor, on early Egyptian literature, under the head "Egypt Revisited," in the *Tribune*, June 13, 1874, presents some of "the earliest literature of the human race." He says, it is settled that Egypt had her written language long before the Pyramids were built, together with all the main features of her religion, and a well developed if not an elaborate organization.

In proportion as the mysteries of the old Egyptian faith are revealed to us, we discover in place of a gross and grotesque mythology, the evidences of a symmetrical theological system, based upon a profound philosophical apprehension of the forces of nature. Mariette says: "On the summit of the Egyptian Pantheon hovers a sole God, immortal, increate, invisible, and hidden in the inaccessible depths of his own essence. He is the Creator of Heaven and Earth; he made all that exists, and nothing was made without him. This is the God, the knowledge of whom was reserved for the initiated in the sanctuaries. But the Egyptian mind could not or would not remain at this sublime altitude. It considered the world, its formation, the principles which govern it, man and his earthly destiny, as an immense drama in which the one Being is the only actor. All proceeds from him, and all returns to him. But he has agents who are his own personified attributes, who become deities in visible forms, limited in their activity, yet partaking of his own powers and qualities."

It is easy to see from this how old Jewry, so far as learned in the Wisdom of the Egyptians, could draw from the prophetic fount of oracles divine, and how when Israel was a child, "I called my Son out of Egypt."

"In fact, as in all forms of Faith there is a ladder rising from pure realism to the highest pinnacle of spiritual aspiration; and individual souls, or classes of souls, rests at the height which corresponds to their quality."

Thus we may see how Jacob's ladder reached to heaven, with God at the top and the angels ascending and descending through the spheres, nor less may we see how the Devil took my Son out of Egypt, or our Saviour upon an exceeding high mountain, sat him on a pinnacle of the temple, and promised all the kingdoms of the world, with the third of Heaven's stars counted in, if he would engineer the lower planes and shine unto the darkness even though the darkness should not comprehend the Egyptian mode of engineering.

"We must suppose that a people so far developed as the Egyptians, under the Ancient Empire, had also a literature. The character of their art would attest it, if nothing else. Songs, poems, parables, perhaps romances, must have been written, chanted or recited, and even if the isolated grandeur and awe attached to the rulers prohibited the inscription of such works on solid tablets, they could hardly have escaped being here and there deposited on papyrus scrolls with the bodies of their authors or admirers. The scribes appear to have been a large and important class, as early as the IV. dynasty, and they in combination with the priesthood probably produced the prayers, invocations and litanies of the Temples, which became orthodox and therefore invariable for the Later Empire."

Of the Egyptian songs and romances we may suppose that, as Solomon made affinity with the daughters of Egypt, he may have thence learned his "song of songs," which he so sweetly sang, consonant to the music of the spheres, particularly to the sphere of the celestial Maid, or the Virgin. There was an Egyptian romance founded on Apis when the Sun was in Taurus, or the Bull sign of the zodiac, and this, it would seem, supplied the ground-work for the story of Joseph, the same sign of the Sun in the Hebrew zodiac, where Joseph went throughout all the land of Egypt with Mrs. Potiphar pulling at his skirts. This was in those early days, before the precession of the equinoxes had cast out the Bulls from the city of God, and seated the Ram or Lamb on the throne to take away the sins of the world. Aaron proclaimed a feast to the Sun in the sign of the Golden Calf. Joseph was the personified sign of the Sun, hence, his glory was that of the firstling bullock with strong horns to push the people together to the ends of the earth, when they were the ten thousands of Ephraim and the thousands of Manasseh. The Saviour of the world, in the sign of Aries, was supposed to be the son of Joseph, and so he was, as mystically called out of Egypt.

Says Taylor: "I believe no fragments of a purely secular literature have yet been found; but the many translations made by Mariette show the high poetic character of the early religious and historic literature. Certain forms of the faith in fact lent themselves as readily to poetry as those of the Greek mythology. Its basis was strongly spiritual, the leading article being a belief in the immortality of the soul, and its future reward or punishment for the deeds done in the body—a belief, the earnestness of which, among the Egyptians, is all the more remarkable, because it seems to have been quite weak or imperfect among the ancient Hebrews. The the myths of Isis and Osiris, typifying the struggle of Light with Darkness, the beautiful attributes of the young God Horus, the rising Sun represented by Harpocrates issuing from the lotus-flower, with numberless others, offer images which would kindle the imagination of even a primitive poet."

INVOCATION OR HYMN TO THE SUN.

"Hail to thee when thou risest in the solar mountain under the form of Ra, and when thou goest down under the form of Ma! Thou circlest about the heavens and men behold and turn toward thee, hiding their faces! Would that I might accompany thy majesty when thou displayest thyself on the morning of each day! Thy

beams upon the face of men could no one describe! Gold is as nought compared to thy beams. The lands divine, they are seen in pictures; the countries of Arabia, they have been numbered; thou alone art concealed! Thy transformations are equal to those of the celestial ocean; it marches as thou marchest. Grant that I reach the land of eternity and the region of them that have been approved; that I be re-united with the fair and wise spirits of Ker-nefer, and that I appear among them to contemplate thy beauty, on the morning of each day."

How like the Sun of God or Son of man is the young Horus, nor need we wonder that God called his Son out of Egypt when, in the many transformations or transfigurations from the earliest days, almost any form of the Sun-God could be brought under any apt name to be the Saviour of the world. The Hymn to the Sun appears some 3700 years B. C., and 2,000 years later or in the 17th century B. C. is another poem inspired by the God Amon-Ra. "The Lord of the thrones of the world" and the same as "the Amen in the Revelations of St. John. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." But "first, from the East the Ram conducts the year."

"Monumental christianity" has a plate of "Agni, the Hindoo type of Christ as Agnus Dei, the Light of the world." Lundy finds that Agni, or God of fire had as a symbol the oldest form of the cross known, and in general use in all the ancient world, from India to Italy, and so found among other forms of the cross in the Christian catacombs at Rome. "As Agni is preceded by a figure representing the Dawn, so was Christ preceded by John the Baptist, proclaiming him *Agnus Dei*, or the Lamb of God that taketh away the sin of the world." It was the same Ram with broad back and golden fleece that bore Phryxus and Helle thro' the air, till Helle growing giddy fell into the sea, and thus gave her name to the Hellespont. Lundy's Lamb of God is mounted by a double figure on the rampage, and making as quick time as did the Lord in the earlier sign of the Bull, when he rode upon a cherub and did fly with the wings of the wind. Agni, the fire-God from the East would seem to have supplied the material for the Burning Bush at Horeb, "and as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up; that whosoever believeth in him should not perish but have eternal life." But how to believe was known only to the initiates. The serpent and the cross had great affinity for each other in the ancient Wisdom where all the symbols had various ways of speaking with cloven tongues. An early signification of the cross was the same as that of the Christian *christma*, marked on the foreheads of the baptized, i. e. *salvation*. It is found personified in the ancient religion of the Greeks under the figure of Prometheus, the bearer of fire. The God is extended on the cross on Caucasus, and the same mode of doing God and his holy religion would seem to have been in the Aryan civilization some two or three thousand years before Christ. Through all the labyrinth of the initiations would appear the Shekinah of the guiding and protecting cloud of ancient Israel, the true Light that lighteth every man that cometh into the world, and the Light of the heavenly Jerusalem. Thus did God hide himself in those days, that they should seek the Lord, if haply they might feel after him, and find him. While travelling this road to the Jordan the Salvation Army may emphasize the song of Moses and the Lamb with a little more faith in Jesus.

Among the various fires of the Burning Bush, the mystical fire was not wanting in the influence of fire in and over the three regions of the universe—heaven, earth and hell—in the creative heat, the preserving light, and the destroying or regenerative fire, in the resurrection from the dead. These fires must be aptly engineered or there might be strange fire from the Lord as in the case of Aaron's sons. The Ram of Agni, the Fire-god, bears the same explanation as the Lamb, the prominent symbol of Christ, not merely as a victim, but as a symbol of life and peace, of meekness and gentleness, of all that is cheering and bright in the blessed hope of immortality in green pastures where the good shepherd shall lead his flock forever; in as much as early Christian art and symbolism has this very meaning in its position on the mystic mount of the four streams of the Gospel, after the sacrifice on the cross has been made, and between the Resurrection and Ascension; in as much, too, as the Lamb appears in the Heaven of St. John's Apocalypse as the centre and source of all its joy and worship—because he began the year in Aries and was the Amen as the finisher thereof when old things passed away and all things became anew. "Strange," says Lundy, "that this same Lamb of God or young Ram should have been the old Vedic attribute of Agni, the Hindoo God of light. It may have been the same ram caught in a thicket by his horns that happened so opportunely to be present to be offered up by Abraham as a burnt offering instead of Isaac."

Bliss' Magnetized Planchette.

A tripod-shaped instrument, designed to develop writing mediumship, so that a person can receive perfect and satisfactory communications from spirit friends. The advantages claimed over other instruments of the kind are, first, pasteboard top, instead of varnished, oiled or stained wood. Second, each instrument is separately magnetized by a powerful band of spirals. Address, James A. Bliss, 713 Sansom St., Philadelphia. Price, 50 cts. each or \$5 per dozen.

Through the kindness of Mr. Bliss, we received one of these useful little instruments some time ago, but as we were suffering with a greatly diseased body, we could neither read nor write, much less test its genuineness; and if Mr. B. will take into account the above, he will have ample room to exercise charity at our not noticing it at the time.

We also received this morning a little book, called "Bliss' Collection of Spiritual Hymns," for campmeetings, circles and for home use. The compiler has made a careful and judicious selection of the most popular hymns sung at seances and public meetings, and it should be in every family in the land, Spiritualist or not, as it is bound to do much good. Free to every purchaser of a sheet of Blackfoot's magnetized paper. Price per sheet, 10 cents. Send for it, friends.—*Voice of Angels*.

Edwin Bishop Leslie, Mich., writes; "I send you my renewal to help sustain you in the good cause in which you are so earnestly laboring."

then but recently convinced of the truths which these people insanely abandoned—we were unknown in the ranks of active Spiritualists—yet we did not hesitate to confront the enemy and compel them to come to a halt. With no avenue to the public ear, for no paper could be found independent enough to allow the truth of the matter to be made known, by ascertaining the facts, and publishing them in a four page pamphlet, we silenced the fire of the assailants and drove them into permanent obscurity. Whether we acted as an intelligent, philosophical Spiritualist, the end will shortly prove, for we are about to make known the bottom facts of that infernal crusade against truth. The true and faithful friends of Spiritualism will do well to aid us in extending the circulation of those facts as widely as possible, for by so doing they will help to make an end of the villainy in which the *Journal*, by the admission of Col. Bundy, was engaged, in order to prevent Spiritualism from getting too firm a foothold. As Dr. Child was on the editorial staff of the *Journal*, while he was engaged in the treachery that ruined his reputation as a Spiritualist; and as the columns of that paper were for months used without stint to assist him in his treachery to truth, it is proper that the avowed relations of that paper to the conspiracy which resulted in Mr. Owen's calamity, should be made known. To that end circulate MIND AND MATTER as far and widely as you can. The truth of that affair once known, will make an end of the treachery of that dishonest and hostile publication.

In his slanderous work of defamation Col. Bundy says:

"Not very long since, it seemed, to many, as though fraud and corruption had so engrafted themselves upon the Spiritual movement that to eradicate them would destroy Spiritualism. Spiritualists, generally, knew these evils existed, yet feared almost to speak of them; and while deploring the situation, dreaded to apply the remedy. The emergency demanded bold, decisive action. Heroic treatment was the only hope. The *Religio-Philosophical Journal*, in the hands of the angel world, has been the means of freeing Spiritualism from the domination of these vampires."

Is there one particle of truth in that deliberate wholesale slander of Spiritualists and Spiritualism? Fraud and corruption there was, on the part of Col. Bundy, and those who were weak and foolish enough to be deluded by his hypocritical clamor, to render Spiritualism as odious as possible; but they were no more in the Spiritual movement in the past than they are now; and Spiritualism was in no sense answerable for their untruthful and corrupt actions. It is a wicked and wilful libel upon Spiritualists, to say that they ever feared or "stood aghast" at any attempt to promote the cause of truth. If Col. Bundy was a Spiritualist, as he falsely pretends to be, he would not thus recklessly slander those who are honestly interested in promulgating Spiritualism. For Col. Bundy to pretend that the *Journal* has been "in the hands of the angel world," in its work of defamation, is, to wickedly slander the spirit as well as the mortal friends of Spiritualism. In spirit life as in mortal life there are the most vindictive and malicious enemies of that great movement; and these are alike engaged in doing what they can by hypocrisy, falsehood and fraud, to discredit the truth of Spiritualism. Spirits, we can well believe, have had the *Journal* in their keeping, but what kind of spirits were they? Undoubtedly lying spirits, slandering spirits, narrow minded spirits, bigoted spirits, deceiving spirits, for they have led their acknowledged medium, Col. Bundy, to commit wrongs and outrages that will cost him dearly before their end is reached. To show how completely Col. Bundy is blinded by the spirits who control and govern him in his warfare on mediums, Spiritualists and Spiritualism, we cite his words, as follows:

"The first incisive and well directed strokes made Spiritualists tremble and the weak to stand aghast. Knowing the necessity for the treatment, we unflinchingly administered it regardless of the imprecations of the rounded or the fears of weak kneed friends. We never struck until prepared, and we never made a mistake, as time has proven. The victory is won, the contest virtually over. Well disposed friends of true Spiritualism" (Bundyism) "and genuine phenomena, who stood aloof and doubtingly, hoped for the success of the issues we were forcing, are throwing off their hesitation and donning the armor of aggressive righteousness. Critical methods and close analysis are now demanded by Spiritualists generally. The morale of the movement" (Bundyism) "is improving," (not a whit too soon). "Honest mediums are coming generally to comprehend that the honor and respect due their profession can only be had through the support of the *Journal's* policy. The non-Spiritualist, but interested public are respectfully investigating. A happier, more hopeful spirit prevails. New energy is being evinced."

Is it not evident that Col. Bundy is either laboring to deceive his readers, or that he is himself deceived by spirits who desire to have him persevere in his efforts to supplant Spiritualism by Bundyism, the proper name for "the policy of the *Journal*?" We would like to know what strength Bundyism can derive from those who stood aloof from it and doubtingly hoped for its success? We fear the more adherents of that kind that "the *Journal's* policy" has, the speedier will be its end. It is not such doubters and non-Spiritualists as those who favor Bundyism, that any friend of Spiritualism would boast of. If Spiritualism is to live, Bundyism must die, for they cannot exist together. Which will prevail is not a question. Spiritualism grew to be too grand a power decades of years before Bundyism, or "the policy of the *Journal*," was conceived by the spirit enemies of

Spiritualism, to be overslaughed by the latter at this time.

As we before stated, Spiritualism is not Bundyism—it is not Woodhullism—it is not Christianity, and is like nothing else that is inconsistent with those phenomenal facts impart. Those who labor to discredit those facts, or who repudiate them, are not Spiritualists; but, if Bundyites, are hypocrites; and if not, then the open and honest enemies of Spiritualism. Those who approve of Bundyism in its meanest form will patronize the *Journal*, and co-operate with Col. Bundy in his efforts to degrade Spiritualism. Those who do not, will sustain MIND AND MATTER, the only spiritual paper that is resisting that treacherous movement to supplant Spiritualism.

We are amazed that Col. Bundy should appear to be so deluded as to suppose that his editorial course had in the least changed or modified the movement which the spirit friends of Spiritualism have been carrying on ever since they succeeded in making the first rap understood as conveying spirit intelligence. Nothing but the obsessing influences of hostile spirits can explain such an apparent or real delusion. They may succeed in making Col. Bundy continue his editorial misrepresentations a while longer, but even he, will soon be compelled to yield to the resistless power of those spirit hosts who have established all there is of Spiritualism upon this earth. We will do what we can to aid them to accomplish this most formidable object. We recognize the truth of the old complement,

"While the lamp holds out to burn
The vilest sinner may return."

If we did not know that to be true we would despair of the ultimate happiness of this perverse and deluded man.

BROOKLYN BUNDYISM "BULLDOZING."

Among the Bundyites of Brooklyn, N. Y., is a person named W. C. Bowen, who, on behalf of his fellow-Bundyites in that city, has been going through the face of trying to bulldoze Charles R. Miller, Esq., the president of the Brooklyn Society of Spiritualists, into joining that anti-Spiritualist crew. Mr. Miller very properly has treated this ranting nothing with silent contempt. We would treat him in the same way, but as we have taken the contract to put an end to Bundyism, we propose to deal with these disgusting humans as the trapper did with skunks, make them as spiteful as we can and leave them to smother themselves with their own stench. We, therefore, copy the following letter from the last issue of the *R.-P. Journal*, that receptacle for all disgusting diatribes:

A COMMUNICATION TO MR. CHAS. R. MILLER, PRESIDENT OF THE BROOKLYN SPIRITUAL SOCIETY.

Dear Sir:—In view of your well known attitude of boundless credulity towards all purported spiritual manifestations, coupled with your groundless fear of injury in some incomprehensible manner to the spiritual cause, in the event of your publication to the world, of the fact of your knowledge of the utter falsity of the charges made in connection with the scandalous James's seances, against the Messrs. Tice, by the rascally MIND AND MATTER, perhaps there is little cause for surprise at your silence respecting my former communication. But permit me to say, that I believe all fair minded Spiritualists will consider such silence to be a virtual admission on your part, of the truthfulness of my affirmations respecting you, in that communication. You are fully aware that on more than one occasion, the editor of the libelous MIND AND MATTER has replied to kindly protests against his scurrilous abuse of many justly esteemed Spiritualists, in language so malignantly abusive and obscene as to indicate at once his own moral status and the exact value of his blatant professions of service to the cause of genuine mediumship; and yet I have reason to believe you stand in almost mortal dread of such a man. But, I will forbear pressing upon your attention a subject so evidently distasteful to you further than to say while deeply regretting the state of mind deterring you from a vindication of two of your estimable associates, against the infamous charges of a libelous sheet, the time is not far distant when that sheet will be most righteously regarded by Spiritualists everywhere, as it is now by the Spiritual Society, Conference and Fraternity of this city, as entirely outside the pale of honorable journalism. Yours respectfully,

W. C. BOWEN

Brooklyn, N. Y., Aug. 22, 1880.

We are glad to perceive that our treatment of Bundyism is having the effect which we intended. We have been trying to produce in it a chronic condition of spasms, knowing full well that if we could do so, that it will not hold out long under such a strain on its vitality. If Bundyism in Brooklyn is not in fits, we would like to know how that nonsensical letter came to be sent forth through its Chicago organ. Poor simpletons, they think Mr. Charles R. Miller, by giving them a certificate of good character, can enable them to palm themselves off as honest friends of Spiritualism. A certificate such as they have fruitlessly sought at the hands of Mr. Miller, would have no more weight with intelligent Spiritualists than the absolution of sin by a Christian priest would have to relieve a guilty sinner. People are coming more and more to judge people by their acts and conduct than by their professions and hypocritical cant. It is because these Bundyites realize this to be the case, that they are alarmed out of all sense of propriety. It is not any charges that we bring against them that can do them any harm. It is only their own miserable conduct that can do that. If they want to be regarded as Spiritualists let them begin to act in a way that is consistent with a reasonable claim to an honest desire to advance it by encouraging mediums and fostering

the phenomenal facts which can alone sustain it against the opposition of its interested enemies. These Brooklyn Bundyites may rest assured that it does not lie in their power by their vulgar abuse and misrepresentations to prejudice or injure *ourselves* or paper. We make our actions speak for us, rather than our words, and we defy their malice. That we should have their enmity is most natural. We desire the friendship of no assailant of spiritual mediums. We do not hate them; we despise their conduct and pity their folly. We trust Mr. Miller will get over that fearful dread which Mr. Bowen alleges, as we believe most falsely, he has of us; and if he can say anything favorable of the Bundyites of Brooklyn, that he will help the discomfited clique as far as he can, consistent with truth and honor, by so doing. They need the enforcement of some honest Spiritualist most sorely if they are to work any further harm to Spiritualism.

We advise these Bundyite gentry to subside as soon as possible, for they are cutting but a very sorry figure by such demonstrations, as this of Bowen, of the consternation under which they are laboring. As we prefer to allow them to show themselves up, we have published about all they have said concerning us, in MIND AND MATTER, as we could in no way show up the nature of the Bundyite "Beast" more perfectly.

Remarkable Confirmation of a Spirit Communication.

In MIND AND MATTER of August 14th, among the spirit communications given through Mr. James was the following:

GOOD AFTERNOON:—I come back here as a spirit simply to send a word of cheer to all mortals, and to assure them that there is a life—a beautiful life—and for ought I know to the contrary an immortal life; and to tell them that I am happy, and why I am happy. I am happy because I started away from this life with the full knowledge of the phenomenal facts of Spiritualism. And I would say to all inquiring mortals that you need no better Saviour than that knowledge, for it will help you through all difficulties. The most of my relations and friends will feel happy at this communication, because they know the truth of spirit phenomena. And let me say before I go, that you may have a philosophy as bright as the Sun, and you may have all kinds of glory that you can imagine and comprehend, but these are naught when compared to the benefit that mortals derive from those simple little raps. There is a tangibility about them, that kills all atheistical nonsense. You don't want philosophy to be happy; you want real phenomena to guide you. When a mortal awakes to the realization that their relations and friends are ever surrounding them, I defy such a person to be a bad man or woman. As a Spiritualist, I thank you for keeping the gates ajar. My name is W. H. Luelling, San Jose, Cal."

In relation to that communication we wrote: "Was there ever testimony stronger than that in answer to the insensate question *en bono* (what good) in Spiritualism. That one spirit message is worth volumes of such platitudes as come from wordy and pretentious denizens of the spirit-life. Who can tell us something of the earth-life of that spirit?" In reply to our inquiry, we received the following most interesting letter.

SAN FRANCISCO, Aug. 27, 1880.

MR. EDITOR:—I went to an entertainment for the benefit of our Children's Progressive Lyceum last night, and while there a communication given through Alfred James, in your paper, dated August 14, No. 38, signed by W. H. Luelling, was brought to my notice. It is from my father, and is very satisfactory to us, being characteristic of him. He also spells his name Luelling, while all the rest of the family Luelling. (The spirit spelled the name as given.) We have heard from him through the *Voice of Angels*, but it is particularly gratifying to us to get a word from him through a source which we knew comparatively nothing of, none of us ever having been in Philadelphia or having taken that paper. Many thanks to my dear father and all who assisted him to communicate.

In answer to your question I will say, he was born in 1800. In early life he belonged to the Society of Friends, in which he was a zealous worker. When they divided on the slavery question he was identified with the anti-slavery side. About that time, which I think was in 1845 or 1846, he began his investigations, outside of the Bible. Reading everything of a progressive character that he could get, especially works on mesmerism, phrenology and the laws of life. At the same time he adopted a course of diet in accordance with the teachings of Graham, ever after living up to his highest light.

In the spring of 1847 he left Iowa for the wilds of Oregon, taking with him his wife and eight children; crossing the plains by means of ox teams; having four wagons, one of which was laden with two long boxes filled with soil and in them many grafts of the choicest fruits, besides nuts and seeds germinating ready for planting on his arrival.

Currants blossomed, grew and ripened in the wagon. But, oh! the care and anxiety concerning them. Many times having to carry water a long distance in pails to keep them alive, it being impossible to drive the wagon near the water. After seven months of weary toil by day, and standing guard over his family and goods at night, he reached the Willamette Valley and settled on the river five miles above Portland; and from this nucleus all the orchards on the Pacific coast had their origin.

In the winter of 1848 and 1849 he began to investigate Spiritualism—became a firm believer in the philosophy—practiced magnetism in his own family—and found that one little daughter was a fine clairvoyant.

In 1859 he became impressed with the idea of founding a colony, where all things would work together for the greatest good to the community; and after spending a fortune and utterly failing (so far as the human eye can see) he never complained, never regretted his effort, but worked untiringly, with the hope always cheering him on, that some day he might make another attempt with better success. Many censured him bitterly for his course, but who is wise enough to judge.

I fear I will make this article too long, so I will close by saying that he was very impressionable and

spiritual, and seemed to live in the presence of invisible friends. A short time before he left us he told me there was a great change coming to him soon, but it seemed in a mist. He went out suddenly, while at work, in the best of spirits and apparent health, on the 28th December, 1878, four months before he reached his seventieth birthday. We know that he still lives, and we are always delighted to hear from him.

Our mutual friend, Mrs. E. P. Thorndyke, will mention this matter, and I have given her my husband's name for the paper, for one year, to be forwarded to H. C. Wilson, 672 Mission street, San Francisco, Cal.

With many good wishes for yourself and paper, I am (though a stranger,) your sincere friend.

HATTIE R. WILSON.

Letter From Mr. and Mrs. E. V. Wilson.

LOMBARD, DuPage Co., Ill., Aug. 1, 1880.

MR. ROBERTS:—Your paper of July 24th received, and as we see it but seldom, without the "Red Hand" calling attention to some article, I anxiously looked over to see why it had been sent this time, and was agreeably surprised to see the "hand" pointing to your very kind and friendly notice in behalf of Mr. Wilson, who is now at this date very weak and feeble and still in a critical condition, having been very ill the past three months. Reading to him your kind words affected him deeply, and he says, "Write to Mr. Roberts and say for me, 'Kind words never die.' My fighting days are over, henceforth the few days, or years, remaining to me will be devoted to the calm retrospect of the past, due consideration of the present, and a forecasting of the future. I am to-day, in the bottom of the valley, the cold chill of fell disease upon me. Whether I shall ever come up out of it or not I cannot yet tell. I hope for the best. Thank you for kind cheering words of sympathy and fraternal feeling. And I would say that I am in sympathy with all good, in all the spiritual papers, and standing, as I am now, on the confines of the other world, I say I am at peace with all. When I heard your friendly words, I felt to thank you and I do, and trust that through all the future the same fraternal feeling may exist."

The books and photograph, Mr. Roberts, has been sent to you, and I trust received. If any of your readers will demonstrate their sympathy at this time by ordering one or more copies, for themselves or friends, (the low price placing it in the reach of all,) we shall feel that he has not labored in vain; that there are many who have been benefited by his labors—and who will now in response to the call, show that they appreciate the truth brought home to their hearts—by some test given through his "great gifts" spiritually, and who now, when needing this aid, will give it to enable current expense attending his long illness to be met.

Also, Mr. Roberts, in reference to the loan, at low rate of interest, that we may shape matters, relieving him of anxiety, "here is the chance as you suggest to your readers," for friends to unite and do an act that will bless them for all time and in no way injure them."

If friends so disposed will correspond with us, we will refer them to responsible parties in Chicago, who will answer all inquiries as to the security. Trusting to meet with some favorable responses at this time of need, I am respectfully,

Mrs. E. V. Wilson,

Or FARMER MARY,
EMERSON FARM.

The above letter explains itself. We were not aware we had the assent of Mrs. Wilson to publish it, or it would have appeared in our columns weeks since. The transition of Mr. Wilson to his reward in the higher-life, makes it none the less obligatory on Spiritualists to aid in carrying out his last wishes. We learn from the local Massachusetts papers, that at the Lake Pleasant camp-meeting, an organization was effected, to carry into effect, the dying appeal of Mr. Wilson, on behalf of his beloved family. We will gladly co-operate with that organization, in affecting its object; and will publish particulars of its proceedings as soon as informed of them. We again urge our readers to send for Mr. Wilson's book and photograph. They will find them more than worth the price asked for them (\$1.50 for both). Address Mrs. E. V. Wilson, Lombard, Ill.—Edn.

The Fourth Annual Congress of the National Liberal League.

TO THE AUXILIARIES AND MEMBERS OF THE NATIONAL LIBERAL LEAGUE, GREETING:

The fourth annual Congress of the National Liberal League will be held at a hall to be hereafter designated in the city of Chicago, Ill., on the 17th, 18th, and 19th of September next. All charter and life members of the National Liberal League, the President and Secretary of each local auxiliary and three delegates from the same are entitled to seats and votes in the Congress, and all annual members of the National League are entitled to seats, but not to votes. As a President of the United States is to be elected this year, it is important that every one of the now two hundred auxiliaries shall be represented, and that a republic, every citizen of which professes that the State should be independent of the Church, and the Church of the State, shall no longer stultify itself by subsidizing ecclesiastical corporations in exempting their property from taxation, supporting religious instruction in schools, robbing the people of their time by Sunday laws, paying salaries for religious services, and exacting religious oaths as security for truth and fidelity to civil obligations. If the National League has any voice, now is the time to have it heard. The Constitution under which we live consecrates the rights of speech and opinion and has no punishing power except for accurately-defined and proven crime; and the depositories of this punishing power, National and State, have their well defined provinces and limits as servants of the people and protectors against all personal violence and fanatical persecution. The great question of the day is whether these bulwarks of individual liberty shall be swept away by the greed of power truckling to bigotry and superstition, or the voice and votes of a free and enlightened people shall teach political partisans that the whole is always greater than any part in the administration of our republic.

ELIZUR WRIGHT, Pres.

Boston, Mass., August 9, 1880.

EDITORIAL BRIEFS.

ALL persons entitled to receive premiums will receive them this week. If you do not, please inform us and we will send them on at once.

On the 15th of September the *Voice of Angels* circle will be removed to No. 5 Dwight St., Boston, from North-Weymouth, Mass. Address all letters after that date there.

Mrs. Carrie E. S. Twing, the noted writing medium, will be in Springfield, Mass., at the house of H. A. Buddington, 93 Sherman St., from Sept. 16th to October. Any one wanting sittings can call or address her there.

We would call the attention of all mediums who may desire to hold seances in Philadelphia to the advertisement of Alfred James in another column of this paper where, he offers to let his hall to them upon very reasonable terms.

At Cape Town, South Africa, recently in the light, in the presence of B. T. Hutchinson and ten others, Mr. Eglinton, while in a trance state, floated about the room above the heads of the company like a balloon.

In remitting money to us, our friends will greatly oblige us by sending us either greenbacks, a draft on Philadelphia, postal order, by registered letter or in postage stamps, and not by sending a check upon some small bank in a distant part of the country, as our banks object to make the collections for such small amounts.

While a small party of Spiritualists were sitting in the cottage of the Eddy Brothers at the Lake Pleasant Campmeeting one evening, a small tea bell was taken in a full light and carried over the heads of the sitters, ringing as it went. This was witnessed by six persons, and was regarded by all as a most absolute test of levitation by spirits.

Mr. James A. Bliss, while in the entranced condition, last Sunday, answered eighteen letters sent to him for spirit communications. These letters have accumulated upon his hands by his absence from the city, but they will all be answered in due time. Mr. Bliss is very successful in this, to him, new phase of mediumship.

The Grattan Smith's family of singers of Ohio, consisting of father, mother, two daughters and a son, who made such delightful music at the Lake Pleasant Campmeeting, have gone to Lake George Campmeeting. The Smith family are true Spiritualists, who are always ready to give their time to those who will bear their expenses at campmeetings and conventions.

Mrs. James A. Bliss will return to the city from Springfield, Mass., next week, and will soon resume her seances. It is expected that accommodations will be offered for board and lodging at a reasonable price, and excellent accommodations for those who desire to visit her seances from a distance the coming Fall and Winter. We understand that a large house has been secured in the lower part of the city for that purpose.

A reception was extended to Mr. J. William Fletcher at the cottage of Mr. and Mrs. Harvey Lyman, Lake Pleasant, Mass., Saturday evening, August 28th. John Wetherbee presided; Dr. Peabody, Dr. Watson, Ed. S. Wheeler, Dr. Flower, Mr. Buddington and others were present; speech-making was in order, and Mr. Fletcher responded appropriately. He is to lecture at the Sunapee Lake Campmeeting on the second Sunday in September.

In the last *R.-P. Journal* is a letter from S. B. Nichols on the Lake Pleasant Camp Meeting from which the following is an extract: "An illustration; a gentleman came six hundred miles to attend this campmeeting; he was a materialist, and he stepped into a tent where a seance was being held, and on going into it he received a verbal message from a dear friend who had passed out of life, and it was so convincing that he was made a Spiritualist on the spot." What is the reason Mr. Nichols did not give the name of the medium through whom such a convincing test was given? He was profuse with his names until he came to that part of his letter.

We would call the attention of the reader to the article on the first page of this paper, entitled "The Crusade Against Spiritualism, or the Katie King Imbroglia." This article will run through about six or eight numbers of *MIND AND MATTER* and will give a complete history of the attempt to discredit John and Katie King as materialized spirits, and the disgrace of Robert Dale Owen and Dr. H. T. Child as leading Spiritualists. During the publication of this serial new subscribers can have the paper on trial for three months at the unprecedented low rate of 40 cents. This offer will include the quarter beginning with Vol. 2, No. 42, extra copies of the serial being reserved for that purpose. Our old subscribers will do us the favor to call the attention of their friends to the fact that we are making this offer and thereby assist us in our work.

HALL AND HOTELS AT CHICAGO.—On arriving in this city to make preparations for the Fourth Annual Congress of the National Liberal League, I find the Hall, named in the *Call*, not adapted to the purpose. It is not large, comfortable nor central enough. It is, as its name indicates, at the "West End" and two miles from the centre of business. I have rejected it and have engaged Hershey Hall, on Madison St., between Dearborn and State. It is spacious, new and central—located

near the hotels and newspaper offices. The Congress will meet there on the 17th, 18th and 19th of September. Then on Madison St., near Hershey Hall, is the Brevoort House, an excellent hotel on the European plan. Rooms, \$1 per day, or, with two or more in a room, 75 cts. each per day. Restaurant in the basement, and others near by, good and cheap. The Brevoort House will accommodate 500 guests, and I recommend the delegates to concentrate in a body in that house. In the absence, in Europe, of Prof. Rawson, the secretary, I have the honor to be, very respectfully, T. C. Leland, acting secretary. Brevoort House, Chicago, Sept. 3, 1880.

Another Remarkable Medium.

We are pleased to learn that a new medium for the phenomenon of independent slate writing, has been developed, and is able to get that manifestation of spirit power on the public stand. We refer to Mr. R. W. Saur, of Titusville, Pa.

Mr. Giles B. Stebbins, in a letter to the *R.-P. Journal*, reporting the occurrences at the Cassadaga Lake (N. Y.) Free Association Camp Meeting says:

"On Saturday, with the storm ended, came a hall full in the afternoon, and a highly interesting and valuable test of psychography. Just before the meeting opened, I met R. W. Saur, of Titusville, Pa., a German, thirty years of age, an intelligent, sincere, and devoted man, and a medium for slate-writing, and for materialization. Mr. Kellogg spoke some fifteen minutes, and came to the edge of the platform under a strong influence; sat in a chair before the audience of 200 persons; held the slate on the outspread fingers of his extended hand, while Mr. Kellogg and myself stood by hearing distinctly, as did others, the scratching of the bit of pencil inside, as it rapidly traced the letters, the dotting and strokes easily heard. The slates were turned over by his hand as one side seemed full, and then the pencil moved rapidly on, and he soon handed the slates to Mr. Kellogg, but immediately took them back saying: 'I will write my name.' We heard the pencil again a moment, and then opened the slates to find the following message clearly written. I copy it exactly, punctuation and all

"FRIENDS OF PROGRESS: I am glad to be here and much pleased to write this. I thought it was a good opportunity for this large assemblage to prove what has often been done, the immortality of the soul. Now I well know that some will dispute this fact, but what if they do? I know the world is still quite full of these, on this point, respectable ignoramuses. I will close by stating one fact. Friends, depend on my veracity. I tell you most emphatically, the spirit world is peopled from our world, and they cannot depend upon another man's light for their salvation; they must not only believe and know for themselves, but they must do the work for themselves. Do right be true and good; that is what counts.

"Yours truly, H. H. Rouse." I at once read this to the audience, and Mr. Kellogg said to me: 'A Mr. Rouse, from Titusville, whom I knew well, the chief of police in that city, and a brother of this H. H. Rouse, who left the earth some few years ago, is here. I will find him.' He found him near the door where he had been standing, showed him the slate writing, and he at once said, with tears in his eyes, 'That is from my brother,' and took from his pocket a letter, the last he had from that brother not long before his death, compared the writing and found on the slates a good *fac simile*, the signature being especially perfect. He loaned us the letter, and on careful examination I call the slate writing a good *fac simile*. So we had one of the best tests ever given, and I would commend Mr. Saur to the attention of those who would see an excellent and sincere medium."

Mr. Stebbins' statement is heartily endorsed by Dr. A. B. Spinney, who says: "I have seen the slate writing and the letter, and they are exactly alike." Mr. Saur is also a materializing medium, it appears, and his honesty is unquestioned by Mr. Stebbins. We are glad to know there is one medium for spirit materialization that is not considered by Mr. Stebbins a charlatan and fraud.

A Worthy Subject for Consideration—Shall We Have a Home for Aged and Wornout Mediums? Who Speaks First?

CINCINNATI, Ohio, Aug. 6th, 1880.

To the Editor of *Mind and Matter*:

Did you notice in the *Voice of Angels*, of August 1st, a letter from Annie C. Rall on Materialization? At the close of that letter a thought presented itself to me that it would be a good idea for each one that subscribed for our spiritual papers to give one dollar. By so doing we should ere long have a comfortable home for our mediums, as many of them are now old and weary and each year brings others who are poor and have no home or resting place, save some kind person offers it to them. They may go without, as very few will give our mediums a resting place. My heart is with them. Will you assist me in this enterprise by writing an article on the subject and so agitate the matter and set the ball in motion? I should be glad to hear from your public mediums on the subject. I think they will go hand in hand with me. Perhaps you could give me the address of some prominent Spiritualists to assist me. Brother Roberts, my heart is in the work, but I am powerless alone. Come, sisters and brothers, give us your influence, so that a comfortable, unostentatious home may be built for the homeless, weary ones that have been instrumental in bringing our loved ones to us. Let me hear from you all.

482 West Liberty St., Cincinnati, O.

[Our sympathy is fully enlisted in the work proposed by Sister Rall, and our columns are open for the agitation of the subject. If we owe a debt of gratitude to one person over another it is to the mediums "who have borne the burden in the heat of the day," and have so patiently received slander and abuse for their services instead of the one thing needful to sustain physical life. We are not aware that we have any institution that is designed to look after our aged and infirm mediums. Christians take care of their ministers and priests, why should we not care for our mediums. Let all mediums and mediums' friends be united in this glorious work and ere long the grand result will be accomplished. Who speaks first?—Ed.]

DEPARTED.

Suddenly on the morning of the 5th inst, Philip DeYoung, M. D., aged 71 years and 7 months.

Dr. DeYoung was an earnest, outspoken and devoted Spiritualist; always ready to offer to sceptics the most positive and convincing testimony of his own personal experiences at the materializing seances of Mr. and Mrs. James A. Bliss, Dr. H. C. Gordon and Alfred James, at all of which he was a constant attendant. No doubt he suffered in his practice for his outspoken defence of all of these persecuted mediums; but that mattered not to him when the truth was at stake. During the trial of Mr. and Mrs. Bliss he might be seen almost every evening wending his way to their seance room, there to hold sweet converse with the spirit of his much loved departed companion and other kindred friends, while they were present in materialized forms. Who of those who ever attended those remarkable seances will ever forget the earnest manner in which he welcomed those forms with a hearty "God bless you, my darlings," and after he had returned to his seat, failed to see how positive he was as to their identity. Philadelphia mediums have lost a dear friend, yes, a friend in adversity as well as in prosperity. Mrs. Bliss especially feels his loss, for twice when she has been down close to the dark river of death, did the faithful doctor, by his skill in medicine, bring her back to life again. Spiritualists have lost a staunch and unflinching comrade; but their gain has been that they have one more faithful working spirit who will assist them in spreading abroad the glad tidings that—

"There is no death, what seems so is Transition,
This life of mortal breath
Is but a suburb of the life Elysian,
Whose portal we call death."

Dr. DeYoung was an eminent physician, a member of Lafayette Lodge, No. 7, A. Y. M.; Covenant Lodge, No. 114, I. O. O. F.; Howard Encampment, No. 33, I. O. O. F.; Joshua Lodge, No. 23, I. O. B. B., and the Philadelphia County Medical Society, all of which societies attended the funeral from his late residence, No. 242 N. Fifth St.

"To know him was to love him,
To named him but to praise."
Benevolent, kind, fearless, learned, and true to his sense of duty, Dr. DeYoung lived a life that all should emulate.

KIND WORDS.

S. M. Sweeting, 61 E. Russell St., Columbus, O., renewing subscription, writes: "I like your paper much; I keep it circulating."

Hiram Pease, Springfield, Mass., writes: "Enclosed you will find blank to renew our subscription to your most valuable paper. Go on, brother, in the right."

F. Wingate, of Bedford Station, Mich., renewing subscription, writes: "Your paper must be sustained. The world cannot do without it, neither can we (self and wife). I am yours, with my best wishes for your success."

Ed. Butler, Memphis, Mo., forwarding subscription, writes: "Your paper is the best mediums' friend that I have yet read. You may rely upon me as being a life subscriber as long as it battles so nobly for the right."

W. H. Ferguson, of Rochester, N. Y., renewing subscription, writes: "I have only been looking into the beautiful philosophy of Spiritualism for about two years, and think it the grandest of all truths I ever learned; so I will say, go on in your defence of mediums and the right, for I see the necessity of just such a course. I will help to sustain you all I can for one, for I like your paper very much and recommend it to all I know."

J. G. Witham, Plantsville, Conn., writes: "In this town all the factories are churches; they seem to be well acquainted with the devil, they know his shape and what he can do. Moody said the devil was the first one to go into the church and the last one to go out. I think he has told the truth in that assertion. Let us keep away; the lightning does good service sometimes. I think the spiritual banner is most out to the outer wall. You will have to keep your powder dry—much work to be done yet—keep cool. May you have a large army of subscribers to charge the enemy."

Mrs. Eliza S. Dodge, Rochester, Minn., forwarding subscription, writes: "I suppose my subscription has nearly expired. I will forward you the money for one year more. I like your paper very much and shall continue to take it as long as I can earn money to pay for it. * * * Your 'Experiences with the Spirit Enemies of Spiritualism' has been worth the price of the paper. I feel that all mediums have learned a great lesson from those 'Experiences' and can profit thereby. Has 'Billy the Bootblack' ceased his manifestations at your circles?" [No; he is still active in the circles and still continues to work for this paper.—Ed.] "I have become deeply interested in him, having his picture to look at. I can but admire him and often wish that he could make his presence known to me. I read your paper and the *Banner of Light* and could not live without them."

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of *MIND AND MATTER*, I make the following offer to any person sending me \$1.25 and two-cent stamps they will receive *MIND AND MATTER* for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] Dr. A. B. DOBSON.

A Chicago Medium's Generous Offer.

No. 7 Laflin St. cor of Madison St.
To those who will subscribe through me for *MIND AND MATTER* one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,
MRS. MARY E. WEEKS.

Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jan. 14, 1880.

Bro. Roberts.—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS.—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for *MIND AND MATTER* six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice. B. F. BROWN.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

R. C. Flower's Generous Offer.

For the purpose of extending the circulation of *MIND AND MATTER*—the best Spiritualist paper we have—I make this offer: Any one sending me two dollars (my regular price), and with it a lock of hair, giving age, height, weight, sex, temperature of skin and feet; with two postage stamps for answer; I will give them a thorough examination of their case; also full advice as to what course they had best pursue; and I will send you the two dollars to pay their subscription to *MIND AND MATTER*. Let all letters of this kind be addressed to me in your care.

R. C. FLOWER, M. D.,
1319 Filbert St., Philadelphia, Pa.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.

Dear Brother:—Seeing that through the columns of *MIND AND MATTER*, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them *MIND AND MATTER* for one year.

Yours respectfully,

Mrs. Dr. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

A Vitapathic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to *MIND AND MATTER*.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.

260 Longworth St., Cincinnati, Ohio.

Harry C. Gordon's Liberal Offer.

PHILADELPHIA, Pa., March 1st, M. S. 32.

To any person who will subscribe for *MIND AND MATTER* for one year, through me, I will give a free *Slate Writing Seance* and one admission ticket to my week-day materialization seances.

Yours truly, HARRY C. GORDON.

PHILADELPHIA SPIRITUAL MEETINGS.

FREE CONFERENCE every Sunday afternoon at 2-30 at No. 111 South Second Street. Test circles every Monday, Thursday and Sunday evenings. Developing circle every Wednesday evening. Arrangements can be made by travelling mediums to give seances &c. In this hall, by addressing A. James, care of *MIND AND MATTER*, 713 Sanson Street, Philadelphia, Penna.

A CONFERENCE AND CIRCLE will be held every Sunday afternoon at 3 o'clock, at the Thompson St. Church, below Front. Public cordially invited.

KEYSTONE ASSOCIATION OF SPIRITUALISTS—Spiritual Conference every Sunday, at 2½ P. M., at 11th corner of Eighth and Spring Garden streets. Free to every body.

FIRST SPIRITUAL CHURCH of the Good Samaritan, at the N. E. Cor. Eighth and Buttonwood sts., 3d floor. Speaking and test circle every Sunday afternoon and evening.

SPIRITUAL MEETINGS IN NEW YORK CITY.

THE SECOND SOCIETY OF SPIRITUALISTS, of New York City, hold regular meetings every Sunday morning at 10.45; and Evening at 7.45, at Curtiss Hall, No. 23 East 14th Street, between Fifth Avenue and Union Square. Speakers engaged, Dr. J. M. Peabody, September 5, 12, 19, 26; Cephus B. Lynn, October 3d and 10th; Abney N. Burnham, October 17, 24, and 31. Alfred Weldon, Pres., Alex. S. Davis, Sec., E. P. Cooley, Treas., 250 West 10th St., N. Y. City.

PHILADELPHIA MEDIUMS.

Mrs. Hohlock, Trance and Test Medium. Circles Tuesday, Thursday and Sunday evenings, at 8 o'clock. No. 1146 O'Neil street, between Front and Second streets, below Girard Avenue.

James A. Bliss, Trance Test Medium, will, until further notice, give private sittings for Healing, Developing and Communications, every Tuesday and Friday afternoon, from 1 to 7 o'clock, at Room 9, 713 Sanson Street. Short consultation free. Treatments and sittings \$1.00.

Mrs. Mary A. Lamb, Trance Test Medium, 608 Jay Street, between 8th and 9th, below Fairmount Avenue. Sittings daily.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 N. 13th St. Select seances every Monday, and Friday and evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

Mr. and Mrs. T. J. Ambrosini, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p.m. Consultations daily, from 8 a.m. to 6 p.m.

Alfred James, Trance and Test Medium and medium for materialization. Letters answered by mail. Terms \$1.00. For seances &c., see Philadelphia Spiritual Meetings. Private sittings daily at 411 South Second St.

Mrs. E. S. Powell, Business and test medium, 239½ North Ninth Street, Philadelphia. Office hours, 9 a.m. to 5 p.m. Circles Sunday, Monday, Wednesday and Friday evenings, also Wednesday afternoon.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a.m. to 12 m., and 1 p.m. to 4 p.m. No. 1231 North Fifteenth st., Phila.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2123 Brandywine street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Ellsworth Street.

Mrs. Ida Wharton, Trance Test Medium, No. 423 Wharton street. Circles Tuesday and Thursday evenings. Sittings daily.

Mrs. Faust, Test Medium, 936 N. Thirteenth st. Private sittings daily from 9 a.m. to 9 p.m.

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Successful healing medium, will visit patients if required. Test and communications while entranced. Hours 9 to 5, later by special appointment. No. 310 West 30th St. between 8th and 9th Avenue, New York.

J. Wm. Van Namee, M. D., Clairvoyant and Magnetite Physician, 136 E. Twelfth St., New York City. Examinations made from lock of hair \$1.00. Psychometric reading of character \$2.00. Magnetized remedies sent for all diseases. Will answer calls to lecture before Spiritual Societies, Liberal Leagues, Temperance Societies, and attend Conventions and Funerals within reasonable distance from home on moderate terms.

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WANTED.—A gentleman as business manager and associate for Dr. Harry C. Gordon, not over 40 years of age. Address, Dr. H. C. GORDON, 691 N. Thirteenth St.

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ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50; postage, 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (postpaid) to the undersigned. Specimen copies free.
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THE CRUCIFIXION.

The Scene of the Crucifixion, or the death of Jesus, is that, in regard to the setting of the Sun, which the mission of John the Baptist, and in succession, the advent of Christ and Paul were, to the Rising of the grand luminary. Jesus or Jesus Christ meaning, originally, the Solid Radiance or collective Radiant Issue from the Sun, need now no longer be distinguished from the Sun itself. As in the Spiritual Recital, the Son of God takes virtually the place of God, so the Radiance of the Sun becomes, in the Cosmical Recital, the Sun itself.

COSMICAL RECITAL.
The Collecting Mass, that is to say, "the limbs" of the Sun lie four quarters—divided by the horizontal and the perpendicular lines—now formed a Halo of Rays, around the Sun, like a diadem upon the head of a king. And they clothed the great or with the purple magnificence of the dying day. And exhibited its radiance as chief among the Lights of Heaven.

These quarterings "struck hands" or cleaved to each other, in the body of the Sun. And the common observer would fail to see that there was any cleft, split, or defect in the face of that luminary. As it marches forth, clad with its thorny radiance, and its gorgeous purple robe. The world at large merely exclaims, Behold! how glorious! But those versed in astronomy and all scientific observers insist on fixing the cross of geometric lines on the Sun, as a matter of the utmost importance. The common people reiterate: Attend to such matters yourselves. As for us we find no break or flaw in this supreme object of grandeur and beauty.

COMMENT.

The gist of the connection between these two accounts is, I. A verbal confusion between the word which meant the collective mass of any object, and the word which meant Soldiers; II. The substitution of a controversy between Pilate, on the one hand, and the chief priests and officers on the other hand (as a historical occurrence), for the long previous philosophic statement (imperfectly apprehended) of a natural difference of view, or mode of perception, as between the unlearned and the learned observer of the same cosmical phenomenon.

Pilate is a real historical character; as it is also true that there were chief priests and officers; but their recorded acts in connection with a real or supposed crucifixion of a personal Judean reformer have no other proof than their recital in the gospels; and must therefore be judged of in connection with such character as the gospels themselves shall exhibit, under such thorough scientific treatment as the world has not, until now, been in a situation to bestow on them. An ancient, widespread and ingrained popular tradition connected with God, or the Son of God, as the Sun, and his cross-stricken condition at the moment of his setting or death, pervaded all the nations. Two theories are possible in respect to the Historical Recital which overlays this Cosmical Tradition, namely, I. The Historical Recital may have been an idealized poetico-religious composition, wholly derived from the cosmical tradition and the active imagination of the writer or writers; the historical features, even when connected with real historical persons and events, being wholly fictitious, or II. There may have been a real historical and personal series of events, connected with a crucified martyr, under the mixed Jewish and Roman rule; so peculiarly repeating, in many particulars, the prevalent tradition from the older source, as to have suggested the blending of them into a common story. It is not my present purpose to attempt to decide as between these two theories; but to merely discriminate, so far as may be, the several elements of the story, as between the primitive Cosmical Recital, and the materials subsequently added to it, from whatsoever source.

The Latin word for soldier is *Mil-is*; for soldiers *Mil-es*, while that for the collective mass of anything is *Mol-es*. The etymology of these words seems to have developed itself somewhat after this manner:

Mol, Yes, Affirmation; anything positive or real. *Mol-es*, or *mas-sa*, mass, quantity, collection. *Massa*, or *massa*, a little mass [a circumscripted mass or conscription; a squad]. *Massiliare*, or *massiliare*, to conscript, to collect men into a mass. *Militare*, to serve as a soldier. *Mil-es*, Soldiers. *Mol-es*, a collective mass, whence molecule, a little mass.

The forms *mole*s, a collective body or mass, and *miles*, soldiers, being thus closely related, and, at an earlier time, probably identical, as word-forms, nothing could be more natural than that, when the learned few talked of the *mole*s or mass of the sun's body, in connection with the setting or death of the sun, the God of Day, the unlearned many or the common people should get into their heads something about soldiers in attendance on a dying God; and, later, poetical and religious writers, catching up, as is their wont, the popular legend, and framing a story to meet the case, enlarged the idea, in this connection, to mean soldiers keeping guard over the execution of the martyred Son of God. The subsequent specific mention of the number of these fabled soldiers, which was four, identifies them with the four limbs or quarters of the sun's disk, formed by the cross-fixing or crucifixion or crucifixion of the geometric lines, horizontal and perpendicular, by which the astronomer estimated its position; the relative position of its parts, quarters or limbs, and its position in relation to other bodies. These limbs, the name given, habitually, by astronomers, to the segments of a planetary disk, constituted, collectively, the *mole*s or mass of the sun; by striking hands, that is, by grasping and clamping each other, despite the ideal separation which the cross-lines made between them.

The general effulgence of the sun is then alluded to again, incidentally, as the greatest of luminaries,

an idea with which we are now familiar under the name of the Only begotten Son, the chief emanation, as contrasted with the many sons of God, (lights or reflexions of light.) Now it so happens that the word Jew is identically the old Hindu-German root word *Dya*, and literally means Son of God, if we render the cosmical into the spiritual phrase; for it means (as shown above, in respect to *Dya*, the Latin word for God) the diffusive light or emanating effulgence from the sun; and this idea, we have seen, is, spiritually rendered, the Son of God. "King of the Jews" is, therefore, no more than the pre-eminent One among the several kinds of light, which, as Jews or *Dya*s, are all, in a minor sense, sons of God. We have a modern religious sect of people who denominate themselves "The Sons of God." The Jews were probably, in their origin, an ancient sect bearing the same name—and this originally signifying little more than Illuminati—whence, however, arose the idea of the chosen or favored people of God.

Pilate is Pontius Pilate, or, in Latin, *Pilatus*. In treating the etymology of this name I am aware that I am entering on a boldness of suggestion which may be startling to the ordinary student of language. It is true, too, that historical evidence is wanting of two or three of the links of verbal derivation; but I appeal to the logical probabilities, first verbally, and then as affecting the circumstances in which the name occurs here; especially as we go back in thought to the cosmical recital. *Pons* (*pont-is*) is the Latin word for bridge. *Pont-ific* came to be used to mean path-finder, leader of expeditions, etc. The word was, later, transferred to religious uses and meant priest. Varo supposes the pontiffs were so called because they built and sustained the Suburban bridge at Rome; but this is a feeble etymological guess. The word means, literally, bridge-builder, and coupled, as it was, with the leadership of expeditions, it doubtless goes back for its origin to that early period of every people's development, when the practically wise man who could span the streams with bridges, and so open pathways through the forests, was the natural leader of expeditions, and the great man of his tribe. The name *Pilatus* (also setting aside some prevalent etymological suggestions of a trivial character) I take to be a variant form merely of the distinguished old Roman family name *Plautus*, *Plautius* [*Pilatus*]. This name Vanicek carries back to the root-word *plat*, *plant*, *planta* (1.). So, then, the name Pontius Pilate, taken collectively, is again bridge-layer, and a synonym of Pontifex [*Pontius Factor*].

In the next place, I suppose this name to have acquired a secondary and representative significance, denoting a class or caste of people; not altogether unlike the way in which John Bull and Bro. Jona han are used among us, to signify certain nationalities, in respect to their distinctive characteristics. Pontifex or Pontius Factor and Pontius Pilatus, Plotius, Plantor (sator, consitor), the bridge builder or maker, the bridge planter or layer, was first, naturally, the engineer or chief of practical labors or works; then the representative name for the practical or working man or men; and then of the common or unlearned world at large; as contrasted with those sublime thinkers who turned their eyes upward to the heavens, and by the aid of mathematics fixed the relations of the heavenly bodies; of in a word the common people or world at large (Pontius Pilatus) and the *knowing ones* (chief priests and officers, in the later traditions), who insisted upon fixing an ideal cross upon the body of the sun, which ordinary eyes were wholly unable to perceive.

Insisting upon this crucifixion, crucifixion, or cross-making feature of the case, by these professional astronomers, (the edge of the horizon for the horizontal line, and the plumb line from zenith to nadir, for the perpendicular), was readily converted, in process of time, in the popular apprehension, into insensibility upon the crucifixion (cross-fixing), or fixing upon the cross, of an accused person, by "the high priests and officers;" as the mere admiration of the sun's brilliancy stripped of such scientific subtleties, by the common practical people, or by the world at large, was transmuted, contrariwise, into Pontius Pilatus; the engineering, pioneering, practically enterprising, non-subtle, non-philosophizing class of mankind, summed up and named as an individual, as we designate the English people, and the whole bundle of their peculiarities, by the term John Bull. And, again, as this representative personage, Pontius Pilatus, signified the world at large, and as the Roman Empire also came to be known as "the World," this circumstance favored the confusion of ideas, especially when there happened to be (perhaps) a veritable Roman representative in Judea, by the name of Pontius Pilate. It is probable that here the cosmical recital and the personal recital became more closely blended than at any other point.

COSMICAL RECITAL.
And so the world at large (Pontius Pilatus) withdraws from the deeper sort of investigations, turning them over to the special students of such things.

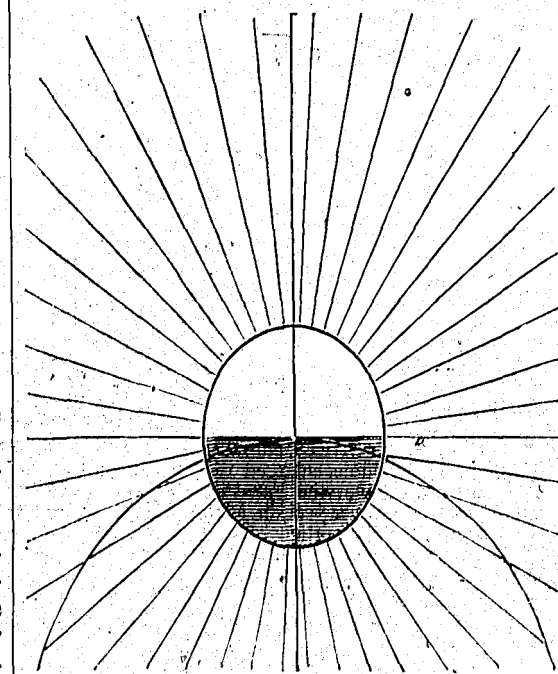
These charge themselves with the more rigorous examination of such subjects. And so the Sun, already bearing its cross-lines, for such as can see them with the mind's eye, proceeds towards its setting. Till it touches the Bald Mountain Top, of the Western Mountain range. At this point, the affixing of the geometrical cross to the body of the sun is literally effected. For here the Sun is truly a Light crossed, between two other Lights; that of the proper day and that of the night (the cross line of the horizon dividing them) and the perpendicular line of vision cutting them, on the right hand, and the left.

And so the words for thief, for lifter or carrier, and for light as that which breaks through, streams out and carries to a distance, and which leads or conducts, and so again carries, being closely allied etymologically, when the learned talked of the two Lights, or realms of light between which the sun was cross-stricken at his setting, the unlearned culled a new feature for their personal theory, and said that the divine victim was crucified between two thieves. Even the preservation of the opposite characters of these two hemispheres of light appears in Luke's account; the light and the dark one, reminding us of the white and black magic of the ancients. One of these hemispheres, the dark one, is sinister and malign, the thief that reviles the Christ, or blackens his character; the other radiant and joyous identifies itself with the really ever brilliant sun, which, while seeming to die, never dies.

COMMENT.

In three of the Gospels (in English) the place of crucifixion is named Golgotha, and this word is defined to mean "the place of a skull." Elsewhere the place is named Calvary. The double statement is not a contradiction, but has arisen from translation into the several tongues. Still a valuable light is thrown on the subject by the difference. The Hebrew word (Golgotha) seems to have meant "a round skull or poll," rather, perhaps, the smooth round white top of the head, whether that of the denuded skull, or bald scalp; and perhaps also the whiteness of the hair of an old person. The Latin *Calvary* confirms this supposition. *Calvus* means bald, having the hair

fallen off; *calva* means the skull, the top of the head; and the scalp; and *calvaria* means both scalp and skull. The original corresponding cosmical idea is the Bald snow-capped Mountain Top, back of which the Sun is seen to decline and to hide itself, in the West. A diligent search has discovered, within the present limits of Jerusalem, a roundish low hill, which with some aid of the imagination, may have served as the calvary of the supposed personal history of Jesus. A dozen such may be found in every county or township, or school district of a hilly country; but they would hardly arrive at the dignity of being called "Bald Head;" while the Bald Mountain, or the Bald Headed Mountain, is the prevalent name for elevated mountains having this peculiar contour; absence of vegetation, like the falling off the hair of an old man, with the accompanying white color given by the bare rocks, or by the snow. This conception gives dignity to the otherwise meaningless name, "the place of a skull." The story of Calvary and of the dying Day-God, stretched on his cross, had its origin, doubtless, not at Jerusalem, but thousands of miles farther East, and many centuries earlier than the supposed crucifixion, at some one or more of the great centres of the Aryan race; perhaps in the defiles of the Himalaya or Hindoo Koorch, or east of Ararat; where a thoughtful and imaginative people looked out every day upon the painful but sublime scene of the Dying Day God, cross-stricken by the horizon and descending into darkness from the top of the lofty Bald Headed Mountain, which bounded their vision on the West. This story, which had a universal, cosmical significance, travelled westward with the traditional drift of the ages, and was at length transmuted and condensed into a personal recital of the death of a real or supposed martyr in Judea, at a comparatively recent period. The real scene of the earlier Cosmical Recital may be thus pictured:



The hemisphere of the Sun, which has already dipped below the horizon (the shaded hemisphere) has, from one point of view, it is true, gone down into darkness ("descended into hell"), but from an opposite point of view, the darkness itself, the night sphere, is merely another kind of light (of the Moon and the Stars), so that the cross-stricken setting sun is, as it were, suspended between two Lights—the Light of Day and the Light (or Lights) of Night. These two Lights are the two thieves between which Jesus is, from a popular confusion of the two words, said to have been crucified. Light and thief happening at one time to be the same, or very nearly the same word, gave rise to the popular misapprehension, in the same way as *mol-es*, a collective mass gave place to *mil-es* soldiers; and as, in many hundreds and thousands, even, of similar instances which modern scholarship is now discovering.

The two English words Light (luminous potency) and light not heavy, of small weight, have the same origin, the common idea being that of conducting, leading, carrying or conveying; and hence lifting in order to convey. That which is light or easily lifted is light, in weight; and that which leads or conducts (like a torch at the head of a column) is a light, or leader (Of Ger. leit-en, to lead). The Latin and Greek root for carrying or conducting is "fer" or "phor" (fer-re, pho-ein). The Latin word for a thief is "fur" (Eng. "further" thief-y); that is to say a carrier off, a lifter, as we say, a shop-lifter, light-fingered gentry, etc.; and the Greek word is "phor," allied with "phos," a light (2). Back of the idea from the use of a light or a guide or conductor, and more radically, words which denote light come with great uniformity from roots which have meant opening, to break open or away, as the clouds after a storm, to burst or stream forth. A leading root-form of this order is "frang-o," to break. From this let us pursue the following series of probable derivatives, the forms in brackets being interpolated as supposititious or transitional.

"Frang-o," I break.
"Fractus," broken, splits into
["Fer-ag or fer-ac"]
["Fel-ag" or "fel-ac;"] laces "lux," Light (what breaks through), lag, lax, light, not heavy, (Eng.) [lax] "levis" light, not heavy (Latin).
"Fur," a light-er, lift-er, thief (Latin).
"Phor," " " " (Greek); Phos, a light (do.)

And so the words for thief, for lifter or carrier, and for light as that which breaks through, streams out and carries to a distance, and which leads or conducts, and so again carries, being closely allied etymologically, when the learned talked of the two Lights, or realms of light between which the sun was cross-stricken at his setting, the unlearned culled a new feature for their personal theory, and said that the divine victim was crucified between two thieves. Even the preservation of the opposite characters of these two hemispheres of light appears in Luke's account; the light and the dark one, reminding us of the white and black magic of the ancients. One of these hemispheres, the dark one, is sinister and malign, the thief that reviles the Christ, or blackens his character; the other radiant and joyous identifies itself with the really ever brilliant sun, which, while seeming to die, never dies.

(2) The combination phos-phor, light-bearer, whence Eng. phosphorus is, there virtually a repetition of what was originally one word with their two meanings.

COSMICAL RECITAL.

The mass-surface (or superficial coating) of the sun, it may be again stated, presents two aspects, according as we regard it (the Sun) as divided into four quarters or limbs, by the geometrical cross-lines, (and so the garments as several) or as one unbroken sheet, the lines not actually existing, and therefore, not actually dividing it; (the coating as one).

In which latter view, the total veil or sheet of surface cannot be distributed to the four limbs or quarters, but belongs in unbroken unity to all.

CANONICAL RECORD.

v. 23. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat.

Now the coat was without seam, woven from the top throughout.

24. They said, therefore, among themselves, Let us not rend it, but cast lots for it whose it shall be; that the scripture may be fulfilled which saith, They parted my raiment among them, and for my vestment they did cast lots (Psalms xxii, 18). These things, therefore, the soldiers did.

COMMENT.

This account shows that the supposed soldiers were four in number. These we have previously identified with the four quarters or astronomical limbs of the sun. The surface or radiant covering of the sun is here in question, and naturally enough, came to mean the garments of the supposed victim of injustice who was undergoing crucifixion. These garments were four, and were distributed to the four soldiers. But at the same time, the astronomers had said, After all, the actual sun's surface is not divided, in reality, (by the cross lines between the quarters), but that it is absolutely whole or without any seam. This seemingly contradictory averment was reconciled by the genius of adjustment, or accommodation, in framing the personal recital, by supposing another special garment which was without seam, and by disposing of it by lot among the soldiers. The supposed prophecy here alluded to is itself part of the same misunderstood early tradition of a snatch of astronomy. The cosmical recital lies so far back in time that it embraces equally the Old and the New Testaments, making them virtually contemporary; as both the so called prophecies of the Old Testament and the supposed or claimed fulfillments of the New Testament are alike referred back to the same prior source; and so reduced to the character of merely duplicate editions of the same traditional body of ideas.

COSMICAL RECITAL.

As the sun sinks lower and lower, the ruddy or ruby color of the light (like wine) is changed, and finally fades completely away. It gradually loses its tinge and quality, like wine which is turned or changed to vinegar. The light was like that of fire fed by the fiercest combustibles.

When this ruddy color of the light has completely faded away, the sun may be said to have fairly set; the gorgeous scene is finished.

Before the completeness of the sun's decline, the light hemisphere and the dark one (the two thieves) are as it were truncated; or as if they had lost the two lower of the four limbs (as if their legs were broken off).

But the Sun itself really undergoes no such mutilation. Even when it has completely disappeared from view, it is yet entire in all its parts.

Although it had seemed as if the sharp edge-line of the horizon (from one of its quarters) had cut through its side to make an outlet for the red and the white light which streamed forth from and enveloped it.

CANONICAL RECORD.

v. 29. Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30. When Jesus, therefore, had received the vinegar, he said, It is finished; and he bowed his head and gave up the Ghost.

v. 32. Then came the soldiers and brake the legs of the first, and of the other which was crucified with him.

33. But when they came to Jesus, and saw that he was dead already, they brake not his legs.

34. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

COMMENT.

The broken or refracted rays of the setting sun are a mixture of the white or pure transparent light and of the colored light, especially the Red Ray—hence white and red. These as an outpouring, resemble a gushing fountain of water, and a gushing fountain of wine or blood. The piercing of the side of the crucified victim is a reappearance, in a new form, of the cutting into and through the Sun by the sharp line of the horizon. The flowing from the side so pierced of blood and water is the popular transmutation of the idea of the two outflowing currents of light, the white and the red, the red current compared to blood or to wine. The gradual changing or transmutation of the red light, is made into the "turning" of wine into vinegar. The word vinegar means sour or turned wine. Hence by another popular misapprehension, or prosaic rendering of a poetic allusion, vinegar became associated with this great cosmical event, the setting of the sun, and was thence transferred without appropriateness or significance to the personal recital. "Now there was set a vessel of vinegar." By whom set? When set? For what purpose set? The whole statement has a disjointed appearance. The only guess of a solution is that a vessel of vinegar was set, in presence, by some divine interference, in order that a supposed prophecy might be fulfilled; but the prophecy itself is no more than a passing allusion to the same cosmical myth or tradition. The English word vinegar is the French *vin aigre* sour wine.

This changed red light of the fading evening splendor, which modern imagination finds repeated in the mutations of color of the dying dolphin, and which the ancients compared to the change of wine into vinegar, supervenes upon the fiery scene which precedes it; which scene is, as if the heavens were lit up by a huge fire built of dried and porous combustibles saturated with oil or the burning fat of slaughtered animals. This dry spongy fuel, and this fiery oil, are transmuted, in the personal recital, into "a sponge" and some substance called "hyssop," which was evidently "not the herb what bears that name, but something of which the Jews made much use in their purifications"—Webster; some oily or saponaceous substance probably. Oil poured upon tinder, and the whole ignited would be the best account the ancients could give of the means of producing an intense heat, such as would illustrate the fervid molten gold of the western sky at the hour just previous to the death of the brilliant God of Day. The changed or altered light, an hour later, supervenes upon the glow of the dried and spongy fuel saturated with oil, of the earlier hour. This simple poetic illustration has degenerated, in the personal recital, into the meaningless statement, that vinegar filled a sponge, and that the sponge was put on hyssop.

The account of the breaking of the legs of the two thieves and omitting to break the legs of the real victim is doubtless a mere conversion of the astronomical observation that each of the two hemispheres of the crossed Sun, as it rested on

Continued on the Second Page.